The Pulpit

A Journal of Contemporary Preaching

Frederick M. Meek:

PROTESTANT VITALITY

Page **6**

Philip L. Wahlberg **2** Reformation Roots

R. G. Riemann **4** 'Here I Stand'

Louis H. Valbracht **9** The Holy Catholic Church

W. James Westhafer **11** Convention Time for Christ

Eugene M. Austin **13** The Peril of Conformity

For Other Features **31** Table of Contents

VIRGIL A. KRAFT **19** MINISTER'S FILING SYSTEM

VOL. XXIII, NO. 10 OCTOBER, 1952

By Philip L. Wahlberg

THE SPIRITUAL ROOTS

ABOUT NOON, on the eve of All Saints' Day 1517, two men approached the castle church at Wittenberg, Germany. By their garb they might have been recognized as Augustinian monks. They approached the north door of the church, a door that was in frequent use as the bulletin board of the town. The heavily built monk with the flashing eyes produced a hammer, nails and a printed placard which he posted on the church door while his companion stood looking on. An ordinary action that might have been repeated a hundred times during the course of a year! Even the intention of the placard was not unusual; it simply stated questions that were offered for debate on a particular religious question. On the placard were printed 95 theses, or propositions, relating to the sale of indulgences.

Little did Martin Luther know what tremendous currents would be set in motion by that simple act. Instead of stirring a few men to debate, those 95 theses stirred a nation and shook a church. The events that followed that day laid the foundations upon which the whole Protestant movement has developed. Belatedly, they accomplished something of what Luther intended in bringing about a reform within the very walls of Rome. The events of that age produced the groundwork upon which our democratic ideals, government and life have been erected; here were the beginnings of freedom of thought, of religion, and of conscience. What Pope Leo X chose to term "little more than a monkish squabble" turned out to be a revolution that affected the whole breadth of church and state.

As we observe the festival of the Reformation, there are several errors that we commonly fall into. Frequently we are tempted to eulogize Luther; instead we should be looking into Luther's life and experiences. Or we may speak quite proudly of the "fruits of the Reformation"—the Bible in the language of the people, congregational participation in the rites of worship, the recovery of Christian home life, new values placed upon education, freedom of conscience, thought and speech, and the beginning of a democratic ideal. But we need to find the roots of the Reformation which nourished these fruits to maturity.

For our observance of Reformation Day we choose the Sunday closest to October 31. We designate that day as the birthday of the Lutheran Church and the beginning of the Protestant Reformation. It is wrong, however, to designate any single day as the beginning of the Reformation or to mark any particular act as its starting point. The Reformation began on no particular day, and its birth can be identified with no individual act. The Reformation was the result of an experience, not an action; of a life, not a day. The roots of the Reformation lie deep. They lie in a man's experience with his God.

The Search for Inner Peace

In childhood Luther was instilled with all the fear and superstition of medieval religion. The fires of hell, the torments of purgatory, the potency of the devil's power were quite real to him. As he grew to manhood, we can only guess at the struggle through which he passed; but struggles with his conviction of sin and fear of punishment there must have been. Then came that fateful day when he set out to go back to the university and his study of law following a brief vacation with his parents. In the Black Forest he was overtaken by a terrifying thunderstorm. Fearing for his life, Luther cried out, "Help me, St. Anna, and I will become a monk!"

As his life was spared, Luther was true to his vow. He dropped the study of law and entered monastic life. This step made his search for personal peace no easier. His monastic life was one endless period of doubt, depression and struggling faith. Here he was tormented with the thought, "God is righteous and perfect. Of my weak nature, sinful from the beginning, he demands righteousness and perfection." At that thought Luther rebelled; to him God was dreadfully unjust in exacting righteousness of a sinner. So he followed every manner of self-discipline the monastery suggested. For making himself righteous there were long periods of fasting, nights without sleep, prolonged and intensive periods of study and

---

PHILIP L. WAHLBERG is pastor of St. Mark's United Lutheran Church, Corpus Christi, Tex. A graduate of Lenoir Rhyne College, N. C., and Lutheran Theological Southern Seminary, S. C., he formerly served a parish in Georgia. This address was delivered before the Lutheran Student Association of the University of Texas during the "Focus on Faith" week on that campus.

A stimulating interpretation of the spiritual experience which produced the Protestant Reformation

OF THE REFORMATION

prayer. Still, he could feel no assurance of the forgiveness and favor of God. Instead of peace there was torment.

Finally there came to him an opportunity that every devout soul longed for; he was appointed to go as a companion to an older monk on a journey to Rome. Surely a pilgrimage to the City of God would bring that sense of peace with God for which his soul longed! Luther staked high hopes on this trip. While in Rome, Luther says, he "ran like a mad saint through all the churches and crypts," visiting countless shrines, saying masses, viewing relics. But this was to no avail; the trip did not have the anticipated effect on his inner life. In later years he said of himself, "Like a fool, I carried onions to Rome and brought back garlic."

God's Righteousness

In the late spring of 1513 Luther was busy making a content summary of the Psalms for a text edition of the Psalter that was to be published. His work progressed steadily until he came to the 30th Psalm (Vulgate numbering) and the words, "In thy righteousness deliver me." Those dread words, the righteousness of God! Luther was seized again with the same depressing, melancholy thoughts that had so often tormented his soul. Of his weak nature, naturally sinful, God demanded righteousness! How unfair of God! On the verge of despair, he turned to Romans, that book which speaks so much of the righteousness of God, the book he had avoided studying for that very reason. Faintly beating in his breast was the hope that the "righteousness of God" might really mean something other than "*judicial* righteousness," its then current interpretation. But there in the first chapter of Romans the confused monk was confronted by the words: "For [in the Gospel] is the righteousness of God revealed through faith for faith; as it is wrtiten, he who through faith is righteous shall live." Still Luther could think only of the judicial righteousness of God, that righteousness which judges and condemns, and he was further tormented and agitated. At last, in a flash of insight, Luther saw that this verse really referred to the "*forgiving* righteousness of God, by which in his mercy *he* makes us just." Then, relates Luther, "it seemed to me as if I were born anew and that I had entered into the open gates of Paradise."

A good part of Luther's experience by which God became *his* God and Jesus became *his* Savior may be seen in the seriousness with which he viewed the matters of sin and forgiveness. As Isaiah had been moved to say, "I am a man of unclean lips, and I dwell among a people of unclean lips"; as Peter had cried out to Jesus, "Depart from me, O Lord, for I am a sinful man"; so Luther wrote in a letter to his good friend Staupitz, "Oh my sins, sins, sins." Luther was by no means guilty of the debauchery, immorality and general lowness of life that was characteristic of many medieval priests, but he was deeply conscious of his own lack of spiritual stature when he measured himself by the standard of the divine will.

Luther rebelled too at the cheap forgiveness which was offered by the Roman Church. By adoring the 5,005 relics that were displayed at the Wittenberg church on All Saints' Day, a man could receive more than 1,443 years' indulgence. Among these relics were a piece of the burning bush of Moses, 9 thorns from the crown pressed down on Jesus' head, 35 fragments from Christ's cross, bits of the hair, camisole, coat, girdle, veil, and milk of the Virgin Mary. Another part of the system of cheap forgiveness which prevailed in the Roman church was the sale of indulgences. A bill of indulgence was intended to remit the temporal penalty for sins, but in actual practice it came to signify something else entirely, namely, deliverance from purgatory for a money payment.

Cheap Forgiveness

Luther's bold statement in the very first of the 95 theses was, "Our Lord and Master Jesus Christ, when he said, Repent, willed that the whole life of believers should be repentance." Here he plainly set himself against the easygoing, almost detached attitude which the Roman church took toward sin and forgiveness. The roots of the Reformation lie, certainly, in a man's experience with his God, but do they not lie as well in God's experience with his man?

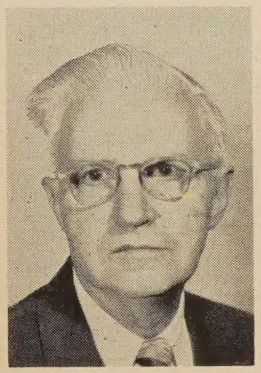
One of the strong emphases of Lutheranism has always been on the divine initiative in the matter of salvation, but Luther was also keenly conscious of the divine initiative and will in connection with other affairs of life. Following his posting of the 95 theses Luther wrote: "The Church needs reformation. This reformation is not, however, the concern of the pope alone, nor the concern of the cardinals; that has been plainly shown. It is rather the concern of the whole Christian Church, and *much more of God.*"

Subsequent history has placed high value upon the staunch leadership and deep conviction that Luther provided to the Reformation cause. His commanding insights into the Christian faith, his facile and potent pen, and the sheer power of his great personality all contributed to the success of the Reformation. But Luther himself would have been the first to say that the success of the Reformation was in no way due to his efforts. In fact, he did say: "It is not our work that is now going on in the world, for man alone could not begin or carry such a thing. It is Another who is driving the wheel."

God has chosen men for his own purposes. Through the pages of Scripture we see his hand laid on them, leading them onward to perform his work—Abraham and Moses, Gideon and David, the prophets and Paul. Where men yield their powers to God, God performs his miracles. Or as Luther once remarked in his familiar table talk: "Great people and champions are special gifts of God, whom he gives and preserves: they do their work and achieve great actions, not with vain imaginations or cold . . . cogitations, but by the motion of God."

The roots of the Reformation? We find them in a man's experience with his God, in Luther's triumphant faith that Jesus Christ was *his* Lord. But it was God who had issued the call to faith and service; the roots of the Reformation are also in God's experience with his man.

With might of ours can naught be done,
Soon were our loss effected;
But for us fights the Valiant One
Whom God himself elected.
Ask ye, Who is this?
Jesus Christ it is,
Of Sabaoth Lord,
And there's none other God;
He holds the field forever.



By R. G. Riemann

'Here I Stand'

THE last Sunday in October is being observed in an increasingly large number of Protestant churches as Reformation Sunday. It marks the anniversary of Luther's nailing his 95 propositions to the church door at Wittenberg. But if it is simply the recognition of something which took place more than 400 years ago, it is hardly worth our attention on this Sunday in 1952. And if it is simply a bit of self-glorification indulged in, in order to feed our pride, that too is not an adequate reason for its observance. But if, on the other hand, it is an earnest attempt on the part of Protestants to understand, appreciate and appropriate the resources which are provided for the liberation of human minds and human spirits, then I think it is well worth our observance.

There's a struggle on in our world between two conflicting conceptions of man and his destiny. Economically and politically that struggle is pointed up with startling clarity on the battlefields of Korea and the arguments at Lake Success. Religiously the same struggle is indicated by the contention of the head of the Roman church that he, and he alone, is qualified to exercise supreme authority over the religious, ethical and moral life of man. It is his contention that the Roman church possesses the truth and all others are in error, and error has no rights which truth is bound to respect.

We children of the mid-20th century have lost our moorings spiritually and are adrift morally, economically and socially. And so aware are some folk of being adrift that they are quite certain that the only way in which human life can be ordered at all is by the adoption of some form of dictatorship. As though they were to say, "We don't know what's right. We can't take care of ourselves nor decide our destinies. Let's have someone else do it for us." If they are secularists they'll ask the state or the party to do it, and if they're religiously inclined they'll ask the church to do it.

That mental and spiritual tiredness, quite as much as the political and economic problems confronting men in Europe and in Asia, gave rise to nazism and is today furnishing the most fertile ground for the spread of communism. For nature

---

R. G. RIEMANN has been pastor of First Presbyterian Church, Royal Oak, Mich., since 1948. Following work at Elmhurst College, the University of Chicago and McCormick Seminary, he served in World War I as a chaplain and then worked in parishes in three other states. He was moderator of his denomination's Indiana synod in 1947. Active in student work for over 30 years, he is a member of the Westminster Foundation of the synod of Michigan. His sermon is one of several in this issue which emphasize the theme of Reformation Sunday.

abhors a vacuum. That's quite as true in the area of spiritual and ethical matters as it is in the realm of physics. Men and women need—you and I need—as much as we need food, drink and raiment, some deeply held convictions regarding ourselves and our destiny.

The threat of totalitarianism, whether political, economic or religious, will remain so long as in this world of ours there are folk who do not think very highly of themselves; who are willing to think of themselves as incompetent to run their own affairs, as unfit to make their own decisions; who are willing to be told what to do; who do not care for a voice or a vote and really do not want to be free or take the risks which freedom always involves.

Bainton's Biography of Luther

It is just here that our Protestant genius can be of very real service to us, for there is one thing central in the Protestant tradition. That is its insistence upon the worth of the individual, and his personal responsibility to God, to himself and to his fellows, which grows out of that sense of worth.

I've been reading this last week Roland Bainton's remarkable biography of Luther. Luther had his faults. He was a child of his generation. Many of the superstitions which held fast the people of his day were held by him. But yet there was one thing against which Luther protested with all the vehemence that was in him and in spite of all the risks that protest involved. That was the domination and the control of the human mind and spirit by any authority, ecclesiastical or political. He contended for a freedom which was granted because man was created in the image of God and possessed an eternal destiny. And for the sake of the liberation of the human mind and spirit he was willing to undergo any trials and make any sacrifice.

The one characteristic of the medieval church was its claim to complete authority over the minds and destinies of men. That authority the church claimed was received from God, but it was exercised through a hierarchy which was after all and in spite of its claims, very, very human. The church said to men of Luther's generation, "No matter what you may think of the rules and regulations proclaimed, you have but one right and one duty, the right to do as you have been told."

Against that conception of man and of his society, the Protestant revolt of 400 years ago was directed. For the Protestant reformers—Luther, Calvin, Zwingli, Knox—proclaimed the doctrine of the priesthood of all believers; that every man had the right to approach God personally, not through an intermediary chosen and elevated to a position of authority by an act of the church. Rome had insisted upon the priesthood of a chosen few. God, it declared, speaks to his representative, the pope. He in turn speaks to those immediately below him in rank, and they in turn rule the people. It was the business of all to accept what was told them without asking any questions or entertaining any doubts about the divine origin of the message. And that is still the position of Rome.

Regularly every year at the University of Minnesota we would ask the Catholic chaplain at the university to speak to our student group. Father Peters was one of the most likable men I've known and I believe he was a sincere Christian. Yet whenever the question was asked him, "How can you as an intelligent man accept a doctrine of the church merely because it has been promulgated by the pope?" his answer was always this: "On any question on which the church has not spoken I have absolute freedom, but once the church has spoken, I ask no questions."

The pope recently promulgated the doctrine which states that the Virgin Mary ascended into heaven bodily. Today no Roman Catholic dares question it. There is not one iota of evidence in the Scriptures or in the early church fathers for that doctrine, but as soon as it is promulgated it becomes truth. That conception of truth as something pronounced by decree rather than proved by experimentation is a violation of human freedom quite as much as the Soviet conception of truth, which insists upon a Soviet chemistry, a Soviet physics, a Soviet art, a Soviet music, and says that anything which is not in accord with the party line is false. "Only that which we say is true, is truth." That, too, is a violation of all freedom of inquiry upon which alone our human progress can be builded and religious freedom can be secured.

The Sacredness of Personality

Jesus had a concept of right and wrong which was so simple that we haven't understood it even yet. There is only one thing sacred in all this created world, and that is a human personality. And it is sacred because it is imprinted with the image of God and because it has an eternal destiny. So that is right which helps the human personality to grow, to develop, to increase its ability. And that is wrong which destroys the freedom of a human personality to grow, not only physically but mentally, spiritually and ethically as well.

What is the purpose of the law? The purpose of the law is to save men from destroying each other, to secure justice in a world where many times injustice rears its ugly head. What is the justification for an institution? Jesus indicated that even the Temple wasn't sacred simply because it had been dedicated; that it was sacred only insofar as the worship service conducted in it tended to aid men in the growth of their spiritual, moral and ethical life.

As a Protestant I must recognize that the prophetic function of religion must always take precedence over the priestly function; that as a

The Pulpit for October, 1952. Volume XXIII, Number 10. Published monthly by the Christian Century Foundation, 407 S. Dearborn St., Chicago 5, Ill. Telephone HArrison 7-5380. Price this issue: 30 cents; $3 a year in U. S. A. and Canada. Foreign $3.35. Copyrighted 1952 by Christian Century Foundation. Entered as second-class matter May 14, 1942 in Post Office at Chicago, Ill., under the Act of March 3, 1879.

Protestant, even though set apart by ordination to the sacred ministry, I have no right to dominate the minds of men and women. I have only to present the gospel of Jesus Christ, leaving to the Spirit of God the work of bringing men and women to recognize its truth and its validity.

The right of private interpretation, which is necessarily a part of the prophetic function, issues in divisions because far too many times we too, being human, insist on some *bit* of truth, instead of recognizing that truth is always greater than our understanding of it. Yet in spite of its risks we shall always maintain that right. As a Protestant I shall insist upon the type of individualism of which Luther spoke in his *Freedom of the Christian Man.* Freedom to think independently, responsibility to think intelligently; freedom to act independently, responsibility to act uprightly, to enjoy good things and to share them as a steward of the manifold mercies of God.

As a Protestant, I see religion as ethical rather than as sacramentarian. It isn't a matter of magic but of mission. Not long ago I received a call asking me to perform the sacrament of baptism for several children who were well toward the end of their teens. I made inquiry and discovered it wasn't because they desired to make a public confession of Jesus Christ as their Master and Lord, it was because their mother had become frightened through the word that had come to her from a neighbor. "These youngsters of yours are always in danger, for they might be involved in an accident and die and unless they are baptized they will be condemned to everlasting punishment." I explained to the mother that baptism is not a magical formula but is the outward and visible sign of an inner experience. And the inner experience is even more important than the outward and visible sign. Baptism cannot be administered save as those receiving it are either dedicated by the promise of their parents to the Christian life, later to make their own confession of faith, or, as adults, make that confession of faith and receive the sacrament as the outward sign of an inner commitment.

The church is an organism rather than an organization. An organization is a static thing; an organism is a living thing. Organizations make of their members simply automatic parts of a static whole; an organism is bound together by a common life. Our conception of the church is that it is the expression of the mind and the spirit of Jesus in our day, he alone being the Head of the Church. It is the expression in tangible form of the mind and the spirit of Christ.

And so while recognizing the right of every Roman Catholic to worship God as he feels right and defending that right against any encroachment and keeping my mind and spirit free from every form of bigotry, but demanding also that the Roman church grant me the right which I am willing to grant them, I take my stand with a certain friar: "Here I stand and can do no otherwise. God help me." Amen.

No Pessimism About Protestantism

By Frederick M. Meek

One Lord, one faith, one baptism, one God and Father of us all. Ephesians 4:5-6.

PROTESTANTISM is not a new development in the 16th century stemming from Martin Luther or John Calvin. Protestantism is not a new church that is only 400 years old; Protestantism is nearly 2,000 years old—a continuation of the main stream of Christian life and experience and thought, a main stream that was driven underground for centuries and was finally freed for men's healing by the deeds of the Reformation.

The question for us in our day comes: Have the events that caused the Reformation ceased to have meaning for us? Is an emphasis on the Reformation now unnecessary? The answer is emphatically No. The major reason for the Reformation still exists.

There are today two forms of Christian interpretation and practice—Protestant and non-Protestant. The non-Protestant form is as adamant now as it was in the 16th century in saying that it alone has Christian truth, that it alone should have religious freedom, that all who differ from it are in error, that where it is a majority, we who are the "sects" can be prohibited from teaching our "error." This is *not* religious freedom as we in America and as Protestants understand it.

But in addition to this opposition to Protestant practice, political dangers are making a vigorous Protestant emphasis ever more necessary. Today's political dangers on the world scene will be successfully met only by an American democracy undergirded by a strong, vigorous, forthright, unapologetic Protestantism.

FREDERICK M. MEEK began his pastorate in Old South Church, Boston, in 1946. An editorial associate of The Pulpit, he has held pastorates in Maine and Iowa and has taken an active part in the interdenominational work of the churches, having served as president of the Back Bay ministers' association, Boston, as director of the Massachusetts council of churches and as president of the Maine council of churches. He speaks frequently before religious and educational groups. Articles by him have appeared in the Christian Century *and other religious journals.*

The roots of this American democracy (the political institution on whose shoulders rests the weight of the freedom of the nations of the world) have their planting in Protestant soil, in Protestant idea and practice. In the early days, as now, Protestantism placed responsibility upon the individual, for his judgment, for his liberty, for his freedom; and this religious responsibility made democracy a political inevitability. Protestantism taught men that the final authority is not with a clerical hierachy. Rather it is in the immediate impact of God and his way on a man's life.

Inalienable Rights

Similarly in democracy fostered by people nurtured in this Protestant religious development, the final responsibility rests upon the individual citizen, and not upon any government or bureau that would make the citizen a servile servant.

Thus Protestantism says to the state: You do not confer rights upon the individual citizen as a favor at your pleasure. The individual citizen's inalienable rights are his through God's gift of sonship and partnership in life. And you as the state simply sustain these rights through the help of the political powers which we, the people, have lent to you. But the totalitarian state says that a man has no rights except those which the state chooses to give him. The result is that the dignity and worth of man have no meaning in a totalitarian state, while the dignity and worth of man have their greatest meaning in a state that has in its background a Protestant undergirding.

Protestantism continues to be the soil in which democracy can continue healthy and vigorous. The arid soil of secularism can never sustain democracy over any long period of time. The alkaline soil of Roman Catholicism, with its hierarchical structure and its basic aversion to equal freedom, cannot sustain democracy.

Where religious liberty is denied, where civil liberty is denied, there Protestantism must stand in the glory of its strength, of its past achievement, and of its future responsibility. Today's world situation with its widespread denial of freedoms, its attempts to circumscribe the individual's liberty, its political assumption that man the individual has no Father-Creator and is as nothing before the state, all represent Protestantism's great and compelling opportunity.

God's Deep Tides

Against this background I am deeply perplexed when from time to time I encounter individuals expressing pessimism about their Protestantism. When I hear that word, I know that they have never entered into an understanding of the richness and meaning of their own religious inheritance.

In this day of tumult and attempted centralized authority, the surface movements are against Protestantism, but the deep universal tides of God's life and of his purpose for men are with it. And you and I can capture the strength of those tides to bear men on under the direction and promises of God.

The peril that causes men the greatest concern today is the totalitarian danger. But when men are moved to despair as they watch totalitarian strength, let them remember the encouraging fact that wherever Protestantism is strong and vigorous, there totalitarianism has made the least headway and has had its greatest opposition. In areas where Protestantism is strong, in the United States, there communism has its least effect. Wherever Protestantism is the dominant religious tradition, there communism has been least effective, because Protestantism, by its teaching and out of its own experience, strengthens the individual and his understanding of his God-given freedoms and duties, so that he finds no attraction in totalitarian promises.

In our day Protestantism is a movement of increasing vitality and strength. Recently I was talking with a teacher in one of our fine boys' schools. He told me that in his school more boys are planning to enter the ministry than at any other time during his 30 years of teaching experience.

The Search for Truth

The vital quality of Protestantism in this day is expressed in a resurgent interest by Protestant lay people in public education. Does it seem a strange thing that I characterize this interest as one of the signs of hope? Protestantism has always emphasized education. It has always emphasized a free, fearless search for truth in God's world, *believing that truth, inasmuch as it is always God's truth first, hurts no man.* It does not believe that any religious teaching or hierarchy should interfere with the pursuit of that truth.

Consequently Protestantism is rightfully the foremost advocate of public education. It believes that in education, boys and girl of all creeds and races and social backgrounds should be gathered together, so that they may learn to appreciate their differences and to understand each other's point of view. Protestantism sets its face resolutely against the fragmentation of our American education system under which boys and girls of differing religious faiths are separated from each other on the basis of differences in religious belief. It foresees that if this were to become the common practice for all religious faiths, our children would be set over against each other in groups that would prevent them in later life from truly understanding and appreciating differences in point of view; and the whole American body politic would be fragmented beyond repair.

The Protestant sets his face resolutely against the support of this program of fragmentation by federal funds. He believes that federal funds should be given for the support of public education, and for the support of public education alone.

In this atmosphere of free public education Protestantism best flourishes. It has nothing to fear, it has nothing to hide, and it is perfectly willing to set its patterns and principles down in the midst of that common search for truth and

of that social free-for-all, believing that it will not suffer, and will be immeasurably strengthened.

To that end you who are lay people have an obligation to labor day in and day out for the strengthening of the public education system. You have an obligation to take places of leadership in your parent-teacher organizations; you have an obligation, when you are called upon to do so, to run for office on the school board; because if you do not assume these obligations, others who do not believe primarily in the public education system and who belong to religious groups that would fragment public education, will usurp your position and your influence, and public education will suffer beyond repair.

America's Unchurched

Protestantism knows a resurgent vitality in its concern for the unchurched in the United States. At present 50 per cent of our population do not have active church connection. These people are the natural field for evangelization by Protestantism. They are the people who for the most part have been trained in our public schools with its free search for truth. They are the people devoted to democracy, often without understanding democracy's close connection with Protstantism. They are the people who want freedom and liberty, often without recognizing the close connection of freedom and liberty with Protestant undergirding. We Protestants are developing a long overdue conscience about our relationship with the unchurched people of America. In the days immediately ahead we will see more and more of the unchurched people coming to sense the importance of the Protestant tradition, both for political and for religious life.

Make no mistake about it, the Protestant churches in America are growing. When I hear Protestant people talking defeatism at that point, I know indubitably that they do not know the facts. The fastest-growing religious group in America is the Protestant church. Occasional conversions from Protestantism are far from telling the story. Indeed conversions to Protestantism from other groups are very numerous, and actually the traffic coming our way is far heavier than the traffic going away from us. The point of the matter is that we have never been able to persuade those who are responsible for disseminating public news that that traffic *toward* us is newsworthy.

Protestant influence on the national and international scenes is growing. In 1948 the General Assembly of the United Nations adopted the Universal Declaration of Human Rights. One article reads: "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religious belief, and freedom either alone or in community with others, and in public or in private, to manifest his religion in teaching or practice or worship and observance." That particular article would never have been adopted by the United Nations had it not been for the influence of our own National Council of Churches and of the World Council of Churches. It took years of study and research and presentation to bring the adoption of that article. It is fundamentally Protestant in outlook, and beyond this, it is fundamentally and basically *Christian at its best.* When our Protestant churches can turn mankind in the direction of such universal freedom, in the face of strong religious and political pressure that would oppose that kind of freedom, it must be said that our influence is far stronger than many of us have given it credit for being.

Protestant Vitality

The greatest source of strength and vitality that Protestantism now knows is coming from the increasingly close cooperation between Protestant churches of different denominations. I am not among those who believe that denominations have been a completely harmful influence within the Protestant structure. I believe that given the time and given the circumstances, our denominations have rendered a great service to Christianity as a whole, because they have identified and perpetuated varying elements in Christian experience and tradition and practice which needed to be kept. In this present generation, as we are sharing those experiences and patterns, there is a kind of religious and denominational cross-fertilization. We influence each other's patterns, and we are cooperating with each other in ways that our fathers would not have understood. The formation of the National Council of the Churches of Christ in America is the most forward-looking step that American Protestantism has taken for strengthening and consolidating it swork.

We who are Protestant find a resurgence of vigor and vitality as we come together, because we recognize (paraphrasing Principal Richard Davidson) that we are bound in loyalty to Christ's great church far more than to any denomination or local church. We are the stewards of the whole church's spiritual heritage. Whatever Martin Luther thought and did, whatever John Calvin thought and did, whatever Zwingli and Hus and John Wesley and John Robinson thought and did, has become our joint inheritance. So our inheritance is the whole church's vision of truth and duty and devotion.

On this Reformation Day you and I can join together and say: "I take a whole Christ for my Savior, I take the whole Bible for my staff, and I take the whole church for my fellowship." And as Protestant people we go on in the face of opposition and difficult events from strength to strength, the stewards of the gospel of Christ.

Life is Creation

Life is not perfection. Life is imperfection. Life is taking the raw material of this universe and building something.—*Virgil A. Kraft, Methodist Chaplain at the University of Chicago.*

What Is the Holy Catholic Church?

And I believe in one holy, catholic and apostolic church. Nicene Creed.

By Louis H. Valbracht

I SPEAK to you today concerning the one holy, catholic and apostolic church. What is it? This is an attempt to define in simple, understandable terms something that is eternal and profound. This attempt is an answer to one of the most crying needs of our day. Surely there is some shockingly irresponsible thinking and talking concerning the church of Jesus Christ. The church must know what the church is!

May I illustrate? Democracy is a concept of government at stake in the world today. Two mammoth opposing forces are locked in serious combat. Yet both of these forces claim to seek true democracy for the world. Many great statesmen believe that we need to define democracy, for actually the real heart of democracy has been lost in the struggle.

So the church is locked in mortal combat with the forces of sin in the world. But even as she fights those forces, the church has lost the consciousness of what she really is. We need most critically to regain that consciousness.

Part of our difficulty has been in the ambiguity of our language. We use the same word to mean so many things. For instance, we may use the word "government" very freely, but what do we mean by it? The city government, the state government, the federal government, or all of them put together? We use the same word for them all; yet in a larger sense we should not use the word "government" for any of these groups, nor for all of them put together. Government in our country, in its highest sense, is a fellowship of all the citizens of the nation. They are the government, bound together by the common responsibility of ruling themselves for the common good.

So it is when we use the word "church." What do we mean? The church building, an individual congregation, a synod or organization, a denomination, a national or state church, or all of these groups put together? Actually, the one holy, catholic, apostolic church does not refer to any one of these groups, nor to all of them put together. The church is much greater than all that, and its boundaries are much more inclusive.

There is only one definition for the church which seems to be inclusive enough. That is: *The church is the entire dominion of Jesus Christ as Lord and Savior.*

Every definition must start with Christ, for of him and through him and to him are all things. Too often we try to define the church by starting with humanity or society. If we do that, no matter what definition we come up with, it will be found wanting. We must start with Christ!

The Nicene Creed is the great statement of faith in the church as it was written over 1,600 years ago at the Council of Constantinople in the year 381, long before the church was torn by its most serious conflicts and divisions. It is accepted today by the Roman and Orthodox traditions and by a large percentage of Protestants. This statement appears near the end of the Creed: "And I believe in one holy, Christian and apostolic church." But let us return to the way it was originally written—"I believe in one holy, *catholic* and apostolic church." Unfortunately, about 400 years ago, at the time of the Reformation, the word was changed. It was changed to prevent confusion, but tragically, instead of preventing confusion, it has created it. Let us use this ancient definition as the outline for our definition of the church.

The Church Is One

First, the church is *one*. Immediately you say, "How can this be so? How can we say that there is unity in the church when it is split up into more than 250 divisions?" When you say that, you are starting with humanity. You are not starting with Christ. It is with *him* that we must start. Let us then say that the foundation of the church is the finished work of Christ as Redeemer of the world. The church therefore is a creation of God through Christ, and since it is a divine creation it cannot be defined in human, sociological terms. Christ is in the church and the church is in him. Everything depends upon our fellowship with Christ. Fellowship with him is at the same time fellowship with his church. The church is one. That unity rests upon the fact that it is the dominion of Christ. There may be differing forms of

---

LOUIS H. VALBRACHT is pastor of Edgebrook Lutheran Church, Chicago. A graduate of Wittenberg College and Hamma Divinity School, Springfield, Ohio, he served two other pastorates in the same state and three years as a marine corps chaplain—1943-46—before coming to his present church. He has written church school lesson materials for the Augsburg series of his denomination and has been speaker during the Religious Emphasis Week on several college campuses.

fellowship in the church, but these do not destroy the unity which exists in Christ. As Paul cries out, "Is Christ divided?" The unity of the church would be destroyed only by one thing—if the church should have several lords. But since the church has only one Lord its unity is based on a firm foundation.

Notice that we said "unity," and "uniformity." Let us not confuse the two. The unity of the church does not depend upon the uniformity of earthly organization. It does not depend upon any denomination, and hierarchy of clergy, any church government. Scripture clearly teaches that there shall be differences of organization. The unity rests upon the lordship of Christ. The unity of the church does not even depend upon uniformity of doctrine. Remember that doctrine is only a human interpretation of the eternal Word of God. *For any group within the church to claim that they, and they alone, have the true interpretation of the Word, is foolish presumption.* Only the lordship of Christ gives central unity to the gospel.

The Lordship of Christ

The unity of the church does not depend upon uniformity of life and practice. The Word of God indicates that the life and practice of Christians within the church may be manifested in many different ways. The Holy Spirit may lead a man to sudden and violent conversion in a revival meeting. This does not mean, however, that only men who are converted in this way are true members of the church. The Holy Spirit may lead a man to be immersed when he is baptized, but he should not assume that only those who have engaged in this expression of faith are truly baptized. One man may give best expression to his faith in a formal, liturgical worship service, but that does not mean that such worship is the only kind that is valid. We may find the highest expression in our faith, and helpful assistance in it, by abstaining from eating meat on Fridays or fasting during Lent; we may be helped in our prayers by fingering the beads of a rosary; but that should not be a reason for pride or an assumption that only those who do the same things are truly in the church. Some may be called to remain unmarried; that is their calling; but it must never be implied that it is a better calling than any other faithful Christian's. Our deepest calling is to acknowledge the lordship of Christ.

In the second place, our definition says the church is *holy*. Here again we hear a great deal of confused questioning. "How can the church be holy when it is full of hypocrites and sinners?" Again we are foolishly basing the holiness of the church on humanity. The holiness of the church is not based upon the work of Christians but upon the work of Christ. Again we must start with Christ. It is his eternal work of redemption upon the cross of Calvary that makes holiness possible. The church is holy only in the constant, continuous, eternal work of forgiveness by its Lord. Let those therefore who slander the church beware. They are not slandering Christians nor the church. They are slandering the redeeming work of the Lord.

In the third place, the church is *catholic*. "Catholic" means "universal." It is catholic because the finished, redeeming work of Jesus Christ is universal. The gospel is meant for all people of all races, of all nations, of all time. Boundaries of race, social status or religious organization are purely imaginary. The church is catholic, universal. Any boundaries within the church are only human boundaries. The Lord of the church does not recognize them. Working through the Holy Spirit through the gospel, he calls men into the church. We cannot set nor even imagine any boundaries, for they are constantly shifting and spreading as he wills.

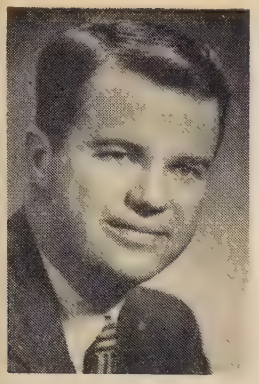
The Meaning of 'Catholic'

How this ancient, honorable word "catholic" has been misused and confused! Many, when they saw my sermon topic advertised, assumed that I was going to talk about our Christian brethren of the Roman tradition. This only proves the power of words over attitudes. It is utterly ridiculous to suppose that any group or tradition within the church may usurp the designation of being "catholic" to the exclusion of the rest of the church. Many in our Protestant tradition have developed an inferiority complex, afraid, apparently, that the Romans might be right, that they might be the catholic church, and we are at best a class of second-rate Christians. Yes, the Roman church does say that it is the one catholic church. It sets up boundaries. Yet even Roman theologians admit that the church exists outside of the limits of their fellowship, for they admit that there are Christians outside their fellowship. For instance, in the United States, one-third of the counties throughout the nation have neither Roman priest nor parish, and yet there is not a county in the whole country where the church does not exist. Actually, the Roman church, by claiming to be the one catholic church, makes itself not catholic but sectarian.

Like A Symphony

Last, the church is *apostolic*. That means that the gospel of Jesus Christ was given to the apostles to carry into all the world, with the promise that Christ would always be with them, doing the work for them. The Word, committed to the first twelve, has been recommitted throughout the ages and generations to other apostles. That Word, that apostolic gospel, is the power of the church. It is the mark of the church in action.

In our situation today, we are like a symphony orchestra attempting to play a perfect symphony by some matchless composer. The music is there. It exists, perfect, beautiful, without fault. But those who seek to interpret it—the members of the orchestra—have many varying interpretations and play many false notes before they achieve as a unit the perfection which already exists in the music. So Christians must constantly strive in practice to achieve the perfection which, through Christ, already exists in the church.



Convention Time for Christ

By W. James Westhafer

THE windy city of Chicago has lived up to its name. It has been convention time for America, and yet now and always it is convention time for Christ! There were moments in the recent conventions when it seemed that the political life of America did belong to Christ. There were frequent prayers invoking God's blessing. Scripture was quoted freely, hymns were sung, and there was a call for a new crusade.

May we as Christian people take those moments seriously? If the world is in such a desperate crisis, if there is such urgency in the choices that confront us, let's make it a convention for Christ. Not once in four years, nor once a year, but every Sunday we convene in this sanctuary. If there were a spectator here from Chicago, would he discover the same urgency and concern that he found there? He would see no demonstrations on the floor, no obvious reactions to the speakers, no crowding of the aisles, no reporters present—nothing to report, no cameras—nothing to see, none of the excitement of a convention to reflect concern and alarm. But wait, let's give him something to see—to show that we do care. There *is* something to report!

So let us call the convention to order. We have received the call to come here, not by a political party or a national committee. This is the call of God, and we answer that call with our lives, to come here with our witness, to gather our forces together, to receive the Word of God himself with his clear call to duty. We are called to cease our aimless wanderings in the crowded aisles of history and march forward in a crusade for Christ, concerned, determined, enthusiastic, united, singing "Onward, Christian Soldiers," with the conviction that we are in a disciplined army of faithful believers, with the conviction that we are going onward to raise high the banner, the cross of Christ, to establish the spirit and work of Christ, and to advance the one great cause of all, the Kingdom of God. It is convention time for Christ.

W. JAMES WESTHAFER is co-pastor of Westminster Presbyterian Church, Dayton, Ohio. He graduated from the College of Wooster in 1937, where his father was dean. Following two years' teaching experience in India, he took his seminary work at Union, New York, and did graduate work at Columbia University. After chaplaincy service with the navy, he became director of the Westminster Foundation at Miami University, Oxford, Ohio, where he was also an instructor in philosophy. He is active in the work of the Greater Dayton church federation. His sermon relates some of the issues in the current political campaigns to the work of the church.

Calling the Roll

The first order of business is the calling of the roll. There seem to be missing delegates, not only among our interesting friends from Puerto Rico, but missing delegates from Ohio, from Dayton. When the roll call of the church is made, where are you and I? Do we have more important things to do at convention time? Are we to discover on a Sunday morning that there is no quorum and we will have to wait perhaps even until Christmas to carry on the most important business in the world? There are no alternates allowed here, for the work and worship of Christ is our own individual responsibility. No one else can do it for us. We find better excuses during vacation months, but the needs of the human heart and spirit are by no means seasonal. The nourishment of God is required every moment we live and breathe if we are to live and breathe deeply and well.

Our scientists have developed a wonderful submarine known as the "snorkel" that is able to go great distances and remain great lengths of time under water. We may feel that we are able to go without the recharging of the batteries of our own spirits, day after day, week after week, and month after month. We may thus think ourselves to be "spiritual snorkels." But if we do, even a greater spiritual self-discipline will be required to do alone and elsewhere what God helps us to do here and together.

Or when the roll of the church is called are we in the gallery, from where so much of the noise, so little of the work comes? Are we self-appointed critics of the humble efforts of God's people, or in the construction gang itself in the building of the Kingdom? Do we look down as spectators upon the arena of life, or are we in that arena where decisions are made, where votes are cast and counted for Jesus Christ? Where are we when the roll is called? Not only the roll that is called up *yonder,* but the roll down *here* and *now.* And when they poll our delegation, are we willing to stand and be counted as witnesses for Jesus Christ?

Before this convention, too, is the question of contested delegates. What a wonderful thing it is

to know that the seats of the sanctuary are in contest, that it means so much to serve Christ! But we must appear before the credentials committee to show why we are privileged to sit as delegates for Jesus Christ. Who really deserves the name Christian? Who really deserves the privilege of representing the Kingdom of God in this community? What are our Christian credentials? Certainly not the campaign buttons we wear on the lapel of our coat, even though they bear the words "I like Christ." Not the religion we wear on our sleeve.

Contested Delegates

I remember seeing at a summer resort a large sign bearing the words "Gentiles Only," and above on a large flagpole, waving in the breeze, the stars and stripes. *Our most un-American activities are so often carried on with the waving of a flag.* In Jesus' own time the Pharisees represented the best interests of the church, and yet it was against the Pharisees he waged his battle. Are we, the friends and delegates of Christ, really representing his will and spirit? When they question us, what are our credentials? Not our formal membership in the church. They ask us, "How did you vote in the last election"—in the last decisions for Christ in your business, in your play, in your home? "How much did you give in the last campaign"—how well do we account for our stewardship in the giving not only of our substance but of our time and talent for the work of the Kingdom of God? There are so many questions to be asked that will determine whether we deserve to represent Christ. How much the cause of Christ loses as Christian struggles against Christian for the choice seats of the convention hall! What a scandal is divided Christendom! Thank God we can affirm, "I believe in the holy catholic church"—a spiritual fellowship that includes all believers in Jesus Christ. The door of the church is open wide and there is a place for all.

And where is the delegation from? Not from Dayton, not from Ohio, but from America alone. A delegate for Jesus Christ is a delegate-at-large, for his constituency is the human family across the world irrespective of race, of class, of party or of nation. Let us seat such a delegation today of those who are for all the world, and who bear the needs and interests of all the world on their hearts. When such Christians are in their place, let the convention proceed with its business.

The Platform

The next business is the question of the platform for Christ. What does Christ stand for today? A political platform is cleverly conceived to please all, full of double talk and double meaning. Here are platforms built of splintered fragments of truth mingled with deceit. Not so the platform of Jesus Christ, founded on a rock. Upon the rock of truth and integrity his church was built. The only truth is the truth of God. Words and more words fill the convention air, but the Word of God shall be proclaimed and heard at the convention for Christ.

Long ago God made a covenant with Israel to be their God if they would be his people. That covenant has again expired. It is time for renewal. In our own time we must renew our covenant that is built on a foundation of eternal truth, the foundation upon which alone we can be secure, and upon which God has built this church. We promise to belong to God, and God in turn promises to be ours.

So when we come to the decisions of this convention here we make our appeal not only to the convention, not only to the people in November. Our appeal is to God himself who stands above us with his judgment of righteousness and who stands above with the forgiveness and mercy of a loving Father. Our platform is the rock of Christ, the Word of God made flesh.

But they tell us the real decisions of the convention are not made on the floor of the convention hall. That certainly is true of our own convention for Christ. The headquarters of our candidate is not in a plush hotel suite; it is in the office, in the shop, in the mill, in the home. Every possible challenge comes to the spirit of Christ today. The forces of evil are organized and they have their machinery for promotion. They are ruthless in their tactics. Everything seems to conspire to make us forget God. In the sanctuaries of our hearts is where the real decisions are made. We must decide that the Lord of our life is alive, that he is risen, and that he not only gives us a way of life but gives us the strength to find that way, gives all grace and power and help. The choice is ours and in that new choice a new covenant is made between ourselves and God. If we are on God's side we have no need to fear. We have committed our lives to a power wherein there is the victory. God calls us to make that decision and gives us grace to achieve its victory.

Selecting Our Candidate

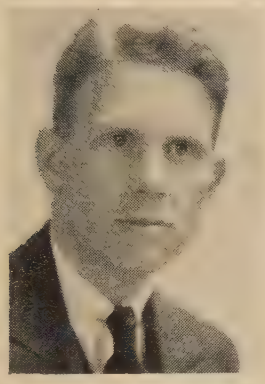
The major business of this convention is to choose a candidate. We seek not just a guidebook, but a guide. We seek not just a defense, but a defender. We seek not only to be saved, but a Savior. We seek not only peace, but a peacemaker. All these in his infinite wisdom and power God gave us in Christ who is the Word made flesh. Here is our candidate, here is the one to whom we give our allegiance and our all.

So the speaker rises to nominate Jesus Christ, and he tells of the experience of a doorkeeper at the convention hall. A stranger approached seeking admission, but there was too much noise and he went away. He came again, but someone already had the floor—perhaps a great general or an ex-general, perhaps a president or an ex-president or the next president. The stranger kept coming back again and again, and he was asked for his credentials. He said he had none, and there was sadness in his eye and on the palms of his empty hands were the imprints of the nails of the cross.

Before the guard could understand what he had done and whom he had turned away, the stranger was gone. In remorse he said, "If I had only known." And so it is we can say, "If we had only known." If we had only made room for Christ in the convention hours of our life's decisions. Yet this much we do know: Christ comes again, for God is continually seeking us out that we may turn to him, in the life of our business and society, the life of our government, the life of our united nations, the life of our home, the life of our church.

Let us make room for Christ here that he may take his rightful place in our allegiance. He is the one who must occupy the highest office of all. Here is the favorite Son of God. We dare not repeat the errors of the past. When he comes, a new humility, a new spirit, must enter into the life of our convention—not a boasting of past success, not a continual criticism of others, but self-criticism and humility and penitence and faith.

Reporters tell us that the aroma of the stockyards sometimes penetrated the Chicago convention hall. That might remind us of a favorite story of Jesus, about a boy who ran away from home and wasted his substance in riotous living. When he was hungry and destitute he hired himself out to a Gentile master to feed the swine, and it was in that atmosphere of the stockyards that he came to himself, to his true self, his real self, and it was from that place that he came home to God, his Father. It is homecoming time for Chicago, for America, for the Christian world. Every one of us is commissioned to be a one-man national committee member in the campaign for Jesus Christ to give of our substance, to give of our faith and devotion to his cause. What a terrific responsibility for every one of us! But God has promised to give us grace sufficient for our every need. Let us seek to have what God freely gives; and for life's greatest victory I nominate the Savior of the world, the King of Kings, the Lord of Lords, the Prince of Peace, Jesus Christ. Will each one of you second that nomination?



The Peril of Conformity

By Eugene M. Austin

Be ye not conformed to this world, but be ye transformed by the renewal of your spirits. Romans. 12:2.

SOMETHING is happening to the American people! There was a time when Americans enjoyed diversity of opinion; when the real zest in a discussion of political or religious matters depended upon the variety of opinions held by the participants; when the stubborn dissenter who rose in town meeting to uphold the opposition was the very salt of community life. In those days, the church that drew the biggest crowds was the church where the minister took the unpopular position, dared to challenge the unexamined ideas that blocked the doors of men's minds. But not any more; the trend is in the opposite direction.

Millions of Americans fear nothing more terrible than to be identified with a position that stands out, sharp and clear, as different, setting them apart from other men. The American ideal is changing. This is particularly true among that segment of our population to whom Frederick Allen refers as the "middle-brows"—those Americans who must go through life with the embarrassing responsibility of a college education, and who are expected to make choices and take a stand on controversial issues. Increasingly the typical ambition of the "middle-brow" is to belong to something that is big enough to swallow up individual differences, ambiguous enough to include anything, and popular enough so that everybody will want to belong.

Furthermore, we are intensely suspicious of the individual among us who still insists upon thinking and talking as he believes and standing for convictions that run counter to prevailing opinion. So great is our suspicion of these people that in many cases their civil liberties are curtailed and their position in the community is jeopardized. Only recently a government worker of long standing and solid reputation was dismissed from his position without a hearing and without explanation. When eventually the agency was forced to

---

EUGENE M. AUSTIN is minister of the Baptist Temple in Charleston, W. Va. Before going there he held pastorates in Philadelphia and in Canandaigua, N. Y. He is a graduate of Crozer Theological Seminary, at whose commencement exercises this sermon was preached, and has a Ph.D. from the University of Pennsylvania. He is a member of the General Council of the American Baptist Convention, and speaks frequently at church assemblies and on college campuses. He is the author of two books, The Ethics of the Cambridge Platonists *and* The Harvest of the Spirit.

explain its action, it said that this employee had been charged with "favoring peace and civil liberties," and with "expressing convictions concerning equal rights for all races and classes" that "extend slightly beyond the normal feelings of the average individual." In short, this man, despite his record of faithful public service, was dismissed from his job because he had different ideas and had the audacity to express them publicly.

Where are we going? Certainly in a different direction from the one dreamed of by Thomas Jefferson and many of the other founders of American democracy. Jefferson had no hesitation about expressing his conviction that "a little rebellion now and then is a good thing"—and what a frenzy the Honorable Joseph McCarthy would whip himself into if any prominent American were reckless enough to say such a thing today! Chiseled into the magnificent Jefferson Memorial by the Potomac is his creed: "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man." And yet if he were alive today and dared to bring his independent thinking to focus upon the problems of our time, he would be under investigation by a dozen congressional committees at once. Why? Not because he was not a devoted patriot, but because across America today the tide of independent thought and courageous individualism is running out.

Eternal Hostility

Nowhere is the peril of conformity more evident than among the preachers. Catch them off guard, discover for yourself what their values really are; then see what happens to them when they begin to have a little success. Like the businessmen to whom they are presumably bringing their spiritual counsel, ministers share the great American illusion that one symbol of success is the length of the wheel base of their car and that the supreme badge of success is membership in the Rotary club. If you want to get ahead in the ministry, conform! Don't experiment; don't introduce innovations; don't champion unpopular causes; and don't ever be caught standing before the white glare of public opinion in a miserable minority of two or three. Play it safe. Follow the denominational program; pass out every pamphlet, attend every conference, put on every program. Our ministers go through week after week of organizational and promotional whirl and come to the Sabbath Day exhausted, spiritually empty and intellectually flat. When the confused American public turns to its preachers for one authentic word of truth, too often they are fed fluff and froth. If the church of Jesus Christ is to regain its power and our message its authentic ring, let the preachers of America wake up to the perils of conformity!

For sooner or later we Americans must make up our minds what we want. We can continue traveling down this road toward thought-control, business-control, freedom-control, until we land in totalitarianism; or we can pull ourselves up short and look for the alternatives. We can surrender our light and let the darkness come billowing in; or we can keep our candles burning. But this we cannot escape: The ministers who proclaim the word of God in this last half of the 20th century are taking part in something more than ordinary against a background of life and death, good and evil; and the stage is the whole world. The free spirit of man is engaged in a titanic struggle for survival, with vast forces—even here in America—ranged on the side of conformity. Conform! they say. Fit into the mold! Forget the illusory phantom dream of self-fulfillment. Forget the fire and the light. Huddle together and follow the leader!

Moral Authority

My friends, this will not do. Even the most conformist mind must have more stimulus than that. I have a friend in the state department who says that out of twenty years of experience he has come to two important conclusions about international relations. First, he is still amazed at the relatively small amount of real moral concern present in the settlement of disputes between nations. Most nations, he says, desire desperately to be on the right side of the fence, and will use all sorts of rationalizations to defend their national self-interest and make it appear moral. His other conclusion is based on *the tremendous power that even a little moral authority can exert, even in the hands of a few.* On the floor of the United Nations one man like Charles Malik of Lebanon, whose position on every issue is squarely grounded on moral integrity, has tremendous power and authority—far beyond any military or economic sanctions he has at his command.

One man, with the authority of real moral conviction—could the role of the minister in our American society be stated more succinctly? To exert real moral authority, stir the consciences of men, remind them of the basic principles of brotherhood and human worth which underlie a livable world, summon men to rise above the comfortable conformity to class and race and narrow nationalism and become world citizens. We must keep the fire burning.

Conviction—Not Conformity

Remember the answer John Bunyan gave to his jailer when, after he had spent twelve years in jail, he was promised freedom if he would agree to quit preaching. "I am determined," Bunyan replied, "Almighty God being my help and shield, yet to suffer, if frail life shall continue so long, even till the moss grow over by eyebrows, rather than to violate my faith and make a continual butchery of my conscience."

This is the choice we must make. And we must not be deceived by those who tell us that the alternative to conformity is chaos. That is not so! The opposite of conformity is not confusion, but conviction, character, taking one's stand upon principle without regard to who stands with you or whether anyone at all stands with you. History

has shown again and again that a whole civilization can be agreed on the wrong things and fail to see the one thing it needs to see. Now, if ever, we need preachers and prophets who are willing to go back to their New Testaments and take seriously the words of the apostle Paul: "Be not conformed to this world, but be transformed by the renewing of your minds."

A preacher without courage and independence and conviction is apt to do more harm, right now, than good. There are too many ministers who are content to polish off the rough edges of a social order that needs to be challenged, who just by their presence are exuding a kind of bland benediction upon the status quo, when the status quo needs to be blasted, not blessed; reformed, not reassured.

Make no mistake; a ministry like this is always costly, and it will never be altogether comfortable. It is not always easy to answer the questions of your children, as I had to the other day when my twelve-year-old daughter asked me, "Daddy, why does our family always have to be in the minority?" Well, there it is! But at the other extreme is that haunting statement of Whittaker Chambers: "At the heart of the crisis of our times lies the cold belief of millions, avowed or unavowed, that the death of religious faith is seen in nothing so much as in the fact that, in general, it has lost its power to move anyone to die for it." Every minister who is worth his salt must continually submit himself to that test. What shall it be: Conformity, success, recognition? The anaesthetizing security of identification with mass movements? Or the constant renewing of the mind, the putting of conviction before career, the answer to the call of a higher loyalty, a faith with power enough to move men to die for it?

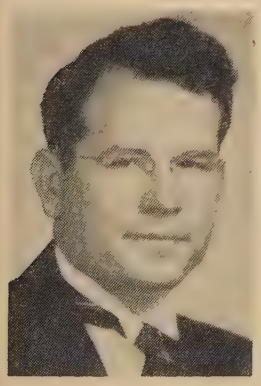
> . . . a high way and a low;
> And every man decideth
> Which way his soul shall go.

When Sorrow Comes

By J. Clyde Wheeler

I will not leave you desolate, I will come to you. John 14:18.

SORROW is as universal as death. When sorrow comes we ask ourselves what is the cause of it, why it has to be. We know that there are certain causes of sorrow. Perhaps it is our own health. Sometimes it is the illness of those whom we love. Often it is the breakdown of moral character. It may be our failure to fulfill the dreams others have had for us. There are some people who come into sorrow because of financial and material losses. However, the greatest contributing factor toward sorrow is the experience of death itself.



When sorrow comes, what shall be our response? Sorrow reveals what is within a person, just as fire reveals what is in crude ore. Sometimes it leads us to the pitiful discovery that we are weak and spiritually impoverished. There are some things we ought not to do when sorrow comes. The first is, don't complain—because sorrow is a common and universal experience. It comes to all people. Second, do not yield to excessive grief. I didn't say, Don't grieve. There are times when grief is a good emotional outlet. Even our Lord wept with those who wept. But we should avoid *excessive* grief.

Nor should we *deny* sorrow. There are people who scream and say, "I won't accept it. It isn't real." Now that is not only un-Christian but it is a bit childish, isn't it?

God Suffers With Us

What can we do about it? First, we can recognize that while sorrow cannot be eliminated, it can be glorified. When I was a student in seminary in Lexington, Kentucky, an experience was told to us by one of our professors. Beloved John W. McGarvey, who was at one time the respected president of that institution, was seated in his office when a brokenhearted father, who had lost his only son, broke into the study and in tears and anguish said, "Where was God when my son's life was being snuffed out?" In a moment of inspiration, old Dr. McGarvey looked at him and said, "Right where he was when he gave up his own son!"

God's heart aches, too, when we suffer. And while we cannot eliminate the suffering and sorrow and heartache, we can glorify it, we can use it, we can rise above it, we can find strength and

---

J. CLYDE WHEELER has been pastor of Crown Heights Christian Church, Oklahoma City, Okla., since 1945. A 1934 graduate of Berea College, he received his B.D. degree from the College of the Bible, both located in Kentucky. He served as the director of religious education in Missouri for his church body and was an associate minister in Kansas City and Detroit before coming to his present church. He has had wide experience in religious radio broadcasting. In 1947 he made a study tour of Europe through the special permission of the state department.

courage to sustain us because God will not let our burden be any greater than we are able to bear.

Then, too, we ought to resolve to take up where those who were dear to us left off. Expensive caskets, pretty flowers and dignified last rites are not the last things we can do for our beloved. As long as we live we can do what we can to fulfill the dreams and plans and pattern of life that this person, whom we loved so devotedly, dreamed for us. That takes a lifetime.

There is the story of an elderly surgeon who was performing an operation, assisted by his own son. In the course of the operation the elder physician slumped to the floor, dead from a heart attack. The young man looked at the body of his father, and had that first reaction to quit and turn to him. Then he knew he could do nothing more for his father; his concern must be for the patient whose life was now in his own hands. He must carry on where his father was forced to leave off.

Again, when sorrow comes we can restate for ourselves the age-old truth of Christianity, that death has no finality. This experience is not the end. For a Christian it is the beginning, not the end of everything. It is the opening of a door into a larger and more beautiful life where one can be a guest of God for eternity.

Death Is Not the End

Every religion under God's heaven has something to say *about* death. But Christianity has had something to say *to* death. Christianity has said, This is not the end; this is only the thoroughfare to a more beautiful life with God. I don't know what it is like. I don't particularly want to know. I wasn't invested with the intelligence to know what this life was like when I was carried in my mother's womb. It is a beautiful life here. It is more than I could have expected and more than I deserve, and I cherish faith that the life to come is far more wonderful and beautiful than anything my finite mind can imagine or anticipate.

It would be well for us to look also to what the wise men of the ages have said and felt about life and death—these people who have not only thought and theorized concerning life and how one can face sorrow and suffering, but who have felt an abiding presence and a power that nothing could shake.

And then, lean heavily upon the promises of God. What would we do without the Bible? Modern man doesn't read it very much. But we wouldn't want it banned from our homes. We want it where, when we need it, we can get our hands on it and read its truths again and be thrilled and moved by it.

Look at these truths: "The Lord is my shepherd. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me. . . . Let not your hearts be troubled. You believe in God, believe also in me. . . . And we know that all things work together for good for those who love the Lord. . . . I will send you a Comforter. . . . I will not leave you desolate, I will come to you."

Finally, this: When sorrow comes, lose yourself in the affairs and suffering of others. The tendency is, of course, to get lost in our own sorrows and concerns. But when we have the ability to concern ourselves with the heartaches and sufferings of others, God adds strength unto our strength.

I had her wedding. She was a magnificently beautiful girl, an only child. Her father and mother had surrounded her with everything. She meant everything to them. She was struck down on a busy city street; her life was snuffed out within the hour. Never have I seen a family so deep in grief. I believe I have never known a mother so deeply hurt, a father so heart-broken. Day after day I visited in that home. Finally, I suggested to the mother that I give her the names of people in that community whom she could help. In her neighborhood she found a friend bedridden with a diseased heart. She discovered she could go there and assist in a ministry of love and Christian mercy. She found others she could help. And as she moved out among these people, she lost herself in their suffering and heartache, and it transformed her own life.

One other word: Stand by the church! Believe in it and work for it and feel the pulse of a great group of people whose hearts beat with yours, whose souls are lifted to God with yours, who will also help you in your deepest hour of need. "I will not leave you alone. I will come to you," promised Jesus.

The Christ of God

Tune: *Londonderry*

THE Christ of God was born among the lowly,
A tender child to face the hard world's way;
He knew the humble ones and the unholy,
And blessed their lives with kindness every day.
He freely played and laughed when he was younger,
And loved his playmates with a loyal heart;
And much he toiled and felt fatigue and hunger,
And loved the toiling ones in field and mart.

The Christ of God has shared with men life's essence,
His heart was in their labors, joys and fears—
They felt the blessed radiance of his presence,
That does not fade with all the passing years.
He wept because of evil, hate and blindness,
But praised the faithful with a warm "Well done";
He smiled on children, flowers and human kindness,
And dying gave his love to every one.

CHAUNCEY R. PIETY.

An Invitation to All Senior Seminary Students—

In the interest of

MORE EFFECTIVE PREACHING

The Pulpit

and

The Chicago Sunday Evening Club

join in announcing the

THIRD ANNUAL SELECTION OF THE
Seminarian Preacher of the Year

AWARDS

First Selection

An award of $100 cash and an all-expense trip to Chicago to preach the Seminarian sermon of the year at the Chicago Sunday Evening Club, May 3, 1953. The sermon will also be published in The Pulpit.

Second Selection

An award of $50 cash and a 5-year subscription to The Pulpit.

Third Selection

An award of $25 cash and a 3-year subscription to The Pulpit.

And Seven Honorable Mention Selections each receiving an award of a two-year subscription to the Pulpit.

RULES GOVERNING THE SELECTION

1. Any member of the senior class of a participating theological seminary in the United States or Canada who is less than thirty (30) years of age is eligible for selection.

2. A participating theological seminary is one which notifies The Pulpit in writing not later than January 1, 1953, that, by official action of the faculty or the department of homiletics, the seminary desires to participate in the selection and agrees to the following rules:
   (a) Each participating seminary will appoint a local committee of judges who shall carefully consider all candidates for the selection.
   (b) Candidates shall be judged on the following bases: content and construction of sermon submitted, 60 percent; delivery and pulpit poise, 30 percent; personableness of the candidate, 10 percent.
   (c) All sermons must be original and not previously published.
   (d) The local committee of judges will nominate to The Pulpit not later than February 15, 1953, the name of the candidate nominated for the selection together with his sermon submitted in duplicate typewritten copies, and a statement of not more than 200 words describing the candidate's delivery, pulpit poise and personableness. All nominations will be addressed to The Board of Judges, c/o The Pulpit, 407 S. Dearborn St., Chicago 5, Ill. Manuscripts submitted become the property of The Pulpit. None will be returned.

3. No nominations postmarked later than midnight, February 15, 1953 will be eligible for consideration.

4. The selection of the Seminarian Preacher of the Year will be made by the Board of Judges whose decisions will be final.

Inquiries concerning the Selection should be addressed to

THE PULPIT

407 S. DEARBORN STREET **CHICAGO 5, ILLINOIS**

THE CHURCH IS LIKE A WHEEL

A Children's Sermon by Ralph Conover Lankler

HAVE you ever noticed a wheel on a wagon or bicycle? Undoubtedly you have and you have seen how wagon wheels and bicycle wheels are made of a hub into which are fitted many spokes, and around the outer end of these spokes is a rim.

Have you ever noticed how many churches there are in your city? There are the Methodist, Baptist, Presbyterian, Congregational, Episcopal, Universalist, Roman Catholic, and many other churches.

Now the Christian church is like a wheel. It has as the center, or the hub of the wheel, the person or spirit of our Lord, Jesus Christ. All the spokes going out of the hub or center of the wheel are the various churches. There is the Methodist spoke, the Baptist spoke, the Presbyterian spoke, the Roman Catholic spoke, and many other spokes or churches coming out of the hub which is Jesus Christ. The rim of the wheel is the Spirit of God toward which all of the spokes are reaching.

You will notice that in a wheel the nearer the spokes are to the hub, the nearer they are together; and the farther they are away from the hub of the wheel, the farther apart they are. The nearer the churches are to the hub of their existence—the person and spirit of our Lord Jesus Christ—the nearer they are together, but the farther they go away from the hub of Jesus the farther apart they are.

Wheels are of value because they go around and help to carry a weight or a load. The wheels on the wagon carry the wagon, the wheels on the bicycle carry you. In order for wheels to go around, you need a power to push or pull them. The horse pulls the wagon, the boy or girl pushes or pedals the bicycle.

The Christian church is a wheel that must carry a great weight in our world. It must carry the weight of sin, sorrow and suffering. Jesus as the center and support of the wheel of the church will strengthen it and hold it together. But who will make the wheel go around? Who will push or pull the wheel of the church? We will. All of us working together in our churches will make the wheel of the church go around.

RALPH CONOVER LANKLER is minister of First Presbyterian Church, Cortland, N. Y. His sermons for children have appeared frequently in The Pulpit.

Pulpit Post

A Church Dedication

SIR: I am seeking permission to use Ernest K. Emurian's hymn "We Dedicate This Temple" as it appeared in the August issue of The Pulpit. This will be used in the service of dedication of our new church.

The fact that I seek this permission is indicative of my appreciation of the hymn. We have done all the labor we could possibly do ourselves—a most loving gesture; and we used the very best materials we could get—another evidence of our love. We want the best we can get for our Dedication Day—hence this request!

MURRAY L. WAGNER.

Church of the Brethren,
Troy, Ohio.

[We gladly grant such permission and rejoice to know that Pulpit hymns are being used so widely. We welcome additional new hymns as well as the reports of their use by other pastors.—THE EDITORS.]

Another Hymn Permission

SIR: I write to ask your permission to use the poem-hymn entitled "Thy word, O Lord, unto our feet" (September).

I would like to use it on the fourth page of a bulletin at a community Revised Standard Version Bible observance.

Presbytery of Geneva-Lyons, GEORGE R. HARLAND,
Gorham, N. Y. Stated Clerk.

A Pretty Lively Fellow

SIR: I very much doubt that the "alien" theory (Editors Page, August) of the independence of the local church is just a ghostly remnant in modern Congregationalism. No matter what Dr. Horton may think, this concept has not completely disappeared in practice.

Local churches themselves decide whether or not to pay the per capita tax—and many don't. A local church may divide, disband, sell its buildings, give it away, merge with another church, call any minister it wants, or join another denomination. In some of these actions it may be necessary to have the unanimous vote of its members, but all of these things have been done and are being done. That local churches quite often call ministers without going through "channels" can be readily seen by looking over the 14 pages of "pastors not members of Congl-Chr. Associations, and licentiates" in the 1951 *Yearbook*. Most of these pastors are members of other denominations. Go around and talk to a few Congregational churches, and you will find that the ghost of local independency is still a pretty lively fellow.

Aurora, Ohio. JOSEPH R. HUTCHERSON.

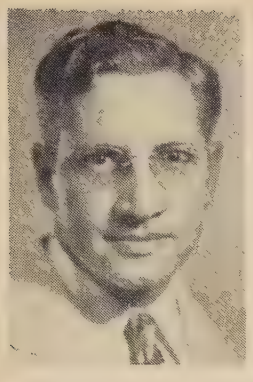
Special Days

SIR: I like Enslin. His article "An Open Letter to St. Paul" (September) was unusually good and is an excellent example of his trenchant wit, penetrating insight and originality. I have long felt that we have too many special days and special Sundays. There are no special days with God. At the dawn of each new day we should say with the Psalmist: "*This* is the day which the Lord hath made; we will rejoice and be glad in it." Enslin has really given us the basis for a sermon here and he has also suggested a text—Gal. 4:10-11.

Townsend. Mass. E. S. LYON.

SIR: Dr. Enslin's September column in which he took the "special days" of the church to task was most stimulating and humorous. "Seasons and days" are so much with us late and soon that we have really become the victims of the church calendar.

Mt. Lookout Methodist, WILLIAM S. SPARKS.
Cincinnati, Ohio.



Here is one minister's solution to a problem about which most preachers are searching for more light

A Filing System

By Virgil A. Kraft

BACK in 1859 John Burroughs wrote, "That which distinguishes this day from all others is that today both orators and artillerymen shoot blank cartridges." Not a few laymen in our own time testify that at least half of that statement is still true, applicable particularly to some of our preaching. Paraphrasing a borrowed witticism, there are two kinds of preachers: those who think they have *something to say* and those who think they have to *say something.*

In this day of radios, finger-tip libraries and magazine salesmen there should be no excuse for blank-cartridge sermons. But alas! too many pastors' studies are but excuses for putting the item on letterheads.

Harnessing Our Reading

But studying is only part of the problem. Assuming that the modern "busy pastor" wants to be something more than a businessman with a holy tone and has established a study schedule for himself, how can his studying really help his preaching? First of all, it must be understood how a preacher's studying differs from that of a layman. To be sure, like a layman, a preacher studies for personal enrichment; but the preacher has the added responsibility of channeling his enrichment toward a congregation. Resuming a former metaphor, he studies to collect powder for his homiletic cartridges. It is the homiletic aspect of a preacher's reading which needs technical attention.

The problem is, How can a preacher harness his reading to his homiletic task? Some of the most barren sermons come from the most avid readers simply because those readers lack a technique of systematic storage. It isn't that they do not understand what they read. Rather, having no immediate use for what they read, their precise enrichment gradually becomes disseminated in the growing structure of general attitudes and feelings. That is good in itself. But the specific reasoning and facts, the illuminating illustrations, plots, events and expressions which moved him as he read, and which could move his congregation, are lost.

There is no easy way to preserve material for sermons. Some ways, however, are more helpful than others. The one I shall describe is by no means perfect. I have been using it effectively for the past eight years. Being one who believes in the importance of preaching, I am glad to share what may be helpful to more than a few preachers who long since have run dry in spite of much reading.

Two instruments are needed—a card file and a standard steel filing cabinet. Into the filing cabinet go clippings, pamphlets, literally anything that can be placed in manila folders. These items are numbered beginning with *one,* regardless of subject matter. The sorting according to topics is not done in this file. The material is simply numbered plainly in the upper left corner and placed in the file, in simple numerical order as the material is collected. The sorting or indexing is done in the card file.

Topic Cards

Cards 4 x 6 inches are preferable. Each card represents a separate topic (e.g., "Abnormal Psychology," "Absent-Mindedness," "Abundant Living," "Accidents," running to several hundred cards). A person with a broad range of interests may have several thousand main topics many of which will be synonymous and thus will hold duplicate entries. Synonym-entries speed up the recovery of filed material since a person could not easily remember the one exact word he may have used for a single topic card. For example, file-material for "Success" might also be entered on cards for "Achievement" or "Victorious." Also this card-file system permits cross-indexing. A single clipping on "Labor" might be usable under "Economics," "Tolerance," and "Cooperation" and would have an identical entry on each of those cards. The topic cards, of course, are all filed together alphabetically.

On each topic card are subheads. For example, on the card titled "Race Problems" there might be the subheads *"Causes," "Jews and Money Slander," "New Testament Teaching," "Patter and Poetry," "The Race Myth," "Immigration,"* plus many others filling more than one card. The subheads represent filed material and the reference number indicates the number of the item in the file. If the number is 947, the item will be found in the 947th place in the steel file. To speed up the finding of numbered items in the file, put the numbered items in manila folders and mark each folder—1 to 45, 46 to 71, etc.—the amount of material in each folder depending on the bulk of the items filed. When one folder is filled, indicate at the top the span of numbers included in that folder, and proceed to the new folder right behind it, beginning with the next number.

Card Entries

If reference number is a pamphlet with several pages or paragraphs, these pages or paragraphs could be numbered and indicated in connection with the file number on the card. For example, the subhead "Causes" on the "Race Problems" card might refer to 947-4. The dash-number would mean that the information on causes (of race problems) would be found in paragraph 4 or on page 4 of the pamphlet filed under 947.

As topic cards become filled (front and back), add second, third and fourth cards, so numbered; e.g. "Race Problems"—2; "Race Problems"—3. One can see that subheads on cards permit more precise filing.

Book references are entered on the card in the Book section. One column of this section is for the code and another for the page. Any systematic code will work. I use an alphabetical code (A to Z, each letter referring to a book, and continue with an alphabetical multiple—AA, AB, to AZ; then BA, BB, to BZ). Since I cannot remember the book which each refers to, I keep a book-index file where I can find the name of the book listed, for example, as BA. As I read my books I write topics (with subheads) in the margins for future entry on the file cards.

Entering items on the cards is the only tedious process and could well be done by a conscientious helper. Preliminary to entering items on cards, I copy the various topics, with subheads and file or page numbers, on a sheet of paper. This preliminary recording

(Continued on page 25)

VIRGIL A. KRAFT is the Methodist chaplain at the University of Chicago, where he is completing his Ph.D. studies in the field of church history. A graduate of Southwestern College and Garrett Biblical Institute, he served as pastor of First Methodist Church, Minneapolis, and as director of the Wesley Foundation at the University of Minnesota from 1941 to 1949 before coming to Chicago. He broadcasts weekly over two Chicago radio stations.

Pulpit Paragraphs

Contributed by Frank A. Court

• *The Gospel of Discipline*

RECENTLY the *Saturday Review of Literature* pointed out that one of the dangers of our day was that our democracy seemed to be pointing to the ease of civilization while the young folk of other countries were being called to disciplines of endurance. Our life has as its cult of existence that of comfort, ease and security, while the philosophy of communism and the nations that we face is one of hardship, aggression and a cause for which they will give their lives. Yet is our cause any less sacred, our life of any less value, our way of living any less dear to us that we refuse to discipline ourselves for the hardship of life by the staying power of a creative faith?

This gospel of discipline is not too popular today, but Christianity has always been the committal of a person's entire life to the spirit of Christ. The modern tempo tries to find easy solutions for difficult problems. One of the reasons that "comfort" books are so popular today is that they offer salvation without sacrifice, serenity without inner cleansing, and peace of mind without the mind of Christ. It just cannot be done.

• *Delayed—but Not Defeated*

TOYNBEE's monumental study of history but rewrites the truth contained in the story of Noah and the Ark. The moral significance underlying the story of the flood is that when man goes from bad to worse, the patience of God is exhausted—but not quite. There is always Noah and the new start. Civilizations, by their corruption, destroy themselves—destroy all except the imperishable good which they have produced, which in turn makes its contribution to humanity's next attempt. The purposes of God are delayed, but not defeated.

• *Man's Search for God's Eternal Truth*

IT is said that William R. Ross, president of the Colorado State College of Education, likes to credit his intellectual awakening to a time when, as a boy, hoeing in his father's cornfield, he turned over an old Indian arrowhead. His interest in the story of life began with his reading books on Indian lore to try to find out more about the arrowhead. That quest for knowledge kept him in school.

He became interested in the Stone Age, covering some twenty thousand years, with a new stone tool discovered about every thousand years, so that at the end of the Stone Age man could boast of about 20 tools. But somewhere in the process man developed the ability to think.

Through the Bronze and Iron ages man progressed not only with new instruments and tools, but in the development of a philosophy. The great dictums were born: "Know thyself"; "Be thyself"; and the undying words, "Love thy neighbor as thyself." Probably nothing new had been added in the field of philosophy for the past thousand years.

Now, however, a new age is being born. Beyond learning through logic we are on the threshold of discovering new knowledge through the statistical method. The electronic computing machine, which eliminates all errors, enables a man to do in a few hours what, before the computing machine was invented, would have taken several men a generation.

Now we stand on the verge of a new Stone Age. It is the use of silica SIO_2. As a research chemist substitutes silica for carbon in the carbon ring formulas a whole new world of chemical accomplishment is opened up. Dr. Ross believes in 25 years we will have homes out of substance that will be impervious to decay, termites and weathering and that will last for a thousand years. He believes that man's discovery of the eternal truth of God has but begun. Yes, God is constantly revealing himself through the discovery of new truth as man stands with God as the creator and builder.

Pulpit Calendar

Oct. 5—18th Sunday after Pentecost. World-Wide Communion Sunday.
Oct. 9—Thanksgiving Day—Canada.
Oct. 12—19th Sunday after Pentecost. Men and Missions Sunday.
Oct. 19—20th Sunday after Pentecost. World Order Sunday.
Oct. 24—United Nations Day.
Oct. 26—21st Sunday after Pentecost. Reformation Sunday.
Oct. 31—Reformation Day.
Nov. 1—All Saints' Day.
Nov. 2—All Souls' Day. 22nd Sunday after Pentecost.
Nov. 4—Election Day.
Nov. 9—23rd Sunday after Pentecost.
Nov. 9-15—American Education Week.
Nov. 16—24th Sunday after Pentecost.
Nov. 23—25th Sunday after Pentecost. Thanksgiving Sunday.
Nov. 27—Thanksgiving Day.
Nov. 30—1st Sunday in Advent.
Dec. 7—2nd Sunday in Advent.
Dec. 13-20—Hannukah. Feast of Lights. (Jewish)
Dec. 14—3rd Sunday in Advent. Universal Bible Sunday.
Dec. 15—Bill of Rights Day.
Dec. 21—4th Sunday in Advent.
Dec. 24—Christmas Eve.
Dec. 25—Christmas.
Dec. 28—1st Sunday after Christmas.
Dec. 31—New Year's Eve.

SEASONS: Kingdomtide; Reformation; Thanksgiving; Advent; Christmas.

ALTAR COLORS: Kingdomtide, green; Reformation, red; Thanksgiving, red; Advent through Christmas Eve, Violet; Christmas through the Octave of Epiphany, white.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of national or religious significance.)

• *The Invocations at the Conventions*

TELEVISION can be quite revealing. At the Republican convention nobody seemed to listen to the ministers who gave the invocations. Of course the ministers often were to blame, for they droned on. One minister, as I timed him, gave an invocation for twelve minutes. An invocation is not a political speech addressed to God in which, even at a Republican convention, you tell the terrible wrongs of the Democratic party. Mr. Joe Martin, the chairman, even looked over one minister's shoulder to see how much more he had to read. You could see the delegates talking and walking around. Certainly if any group needs the blessing of God, it is the Republican party—that is, unless it is the Democratic party. We are certain that our nation, our world and our own life desperately need an invocation or blessing from God as in sincerity we try to live in a way worthy of the blessing of God.

• *On Seeing Life Through*

HOW do we gain these qualities that give us the ability to see life through? Where did Paul find the spirit that enabled him to say at the end, "I have fought a good fight, I have kept the faith, I have finished the course"? Where did a man like General Booth, founder of the Salvation Army, find the courage and faith that enabled him on his deathbed to look back across his life and say, "God has had the whole of me."? Or Martin Luther saying as he faced the ordeal of the Diet of Worms, "Here I stand. God helping me I can do no other"? Or Jesus on the cross, "It is finished. Father, into thy hands I commend my spirit"?

One way of developing staying power comes through just plain discipline of the spirit and mind to endure, in the words of the New Testament, "hardship as becometh a good

FRANK A. COURT is minister of St. Paul Methodist Church, Lincoln, Neb.

soldier of Jesus Christ." It is looking your difficulty straight in the face. Staying power comes as we see life in its true perspective and its right relationship and balance, and know that Jesus did not come to make life easy but to give us a spirit great enough to overcome. Christ never challenged his disciples by easy platitudes.

Now it is to the glory of humanity that they have always responded to a call of high courage and daring far quicker than to any other. It has been said that if you wish to get the mind and heart of youth, challenge them with something difficult. When Dr. Grenfell was calling for volunteers to spend a year with him in the icy cold of Labrador, the young students of the East deluged him with requests to pay their own expenses just for the privilege of sharing the hardships of a great adventure. One of the difficulties of bringing peace is that we go all-out for war but only halfheartedly give our enthusiasm to building a better world. Perhaps it arises because we believe our very existence depends upon winning the war and it is always a matter of attack and defense, while peace is the steady and sometimes seemingly futile process of developing the spirit of good will in the hearts of men.

• *Keeping Hardness and Bitterness Out*

IT is Roy Burkhart's story. "Someone, while visiting Scotland, found Purdy, an old family retainer, with fortune gone and home devastated by the years, still holding steady his faith in God. 'How do you do it, Purdy?' he was asked, and this was his answer: 'You see the outworks. For years they have lain in ruins but that castle has always stood. So with me. When I lost all my savings, when I saw Jim suffering, when Tom didn't come back from the war—well, as you might say, the outworks were stormed but, sir, I have kept the castle. I haven't surrendered my faith, and hardness and bitterness haven't gotten inside. And if they do, sir, it will be my fault.'"

• *Staying Spiritually Alive as Long as You Live*

IN the interesting book *You Can Live a New Life*, Dr. Powers, a college professor, tells how he came upon his father, then in his eighties, planting a century tree. He asked his father to go some place with him and his father said, "No, I have to finish planting this tree." The son said, "Why, father, what's so important about your planting a century tree? You'll never be there when that tree gives shade to anyone." The old father replied, "Well son, in the yard of our home when you were a boy you recall there was a century tree that we all enjoyed. Somebody planted it for us and I have always intended to plant a century tree for somebody else. Since I am in my eighties, if I want to do it, I had better do it now." And the son wrote down in the book that it was the secret of his father's gentleness, optimism and tremendous faith in life. People who have ideals and hopes beyond life for which they live have learned the secret of keeping the soul alive.

• *'One Thing Thou Lackest'*

WHEN E. Stanley Jones was preaching across America recently he said in one of his talks, "America today has the finest, the healthiest, the best-educated youth that it has ever had, but it lacks one thing." Talking in a Religion And Life meeting, he asked a group of people what was the main object of life. There was a painful silence. Finally one young man spoke up and said, "I guess it is to get ahead, isn't it?" E. Stanley Jones says: "Later on I told that to a Rotary club meeting and the tragedy of it was that every single man there seemed to believe that to get ahead was the ultimate aim of life. Unless we can give young folks and older folks the idea that to get ahead, in the old materialistic way, is old-fashioned, and belongs to those defeated years, and that the prime objective of life now is to build a life, to integrate it into a world movement of love and brotherhood and to find yourself a servant of your God, then this day is simply doomed to a materialistic struggle that can lead ultimately but to another war."

Hymn Tune Competition

A competition is open to all composers for the best setting in 4-voice harmony for congregational singing of a prescribed metrical version of Psalm 150. Entries must be made by October 31, 1952. Monmouth College will award $100 for the selected tune. For the words to be used and the conditions of entry write Thomas H. Hamilton, Monmouth College, Monmouth, Ill.

CRITICAL TIMES DEMAND

GREAT PREACHING

and GREAT PREACHING depends, in part, on having at your fingertips effective resources:

GOOD ILLUSTRATIONS
APT QUOTATIONS
QUOTABLE POETRY

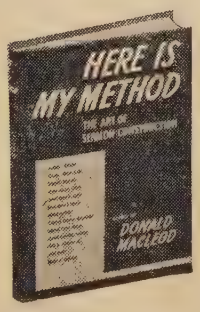
HERE IT IS: • A system of resource filing • A fellowship of sharing your best materials • A growing core-file of selected resources—attractive—convenient—usable—in packet of 100.

ORDER NOW!

Sample packet $1;
$4.50 for 5 packets; $8.50 for 10.
More details and free sample entries on request.

The Minister's File Service
3435 W. Van Buren St. Chicago 24, Ill.

13 great preachers reveal the secret of their preaching in . . .



HERE IS MY METHOD

The Art of Sermon Construction

Edited by DONALD MACLEOD

Thirteen front rank preachers of national and international reputation have contributed chapters to this outstanding book. Each describes exactly how he constructs a sermon and then offers a sample sermon by way of illustration. Every phase of the work is considered — inspiration, selection of the text, development, outlining, accumulation of illustrations, etc., etc.: all are handled clearly and explicitly.

James Gordon Gilkey, Ralph W. Sockman, Eugene Carson Blake and Roderick Bethune are among the distinguished preachers who show you how they construct their praiseworthy sermons. $2.50

at your local bookstore

FLEMING H. REVELL COMPANY Westwood, New Jersey

"Flawless service" is being ballyhooed on my favorite early broadcast. The listener either marvels at the temerity or laughs aloud at the nonsense. Is not the promise too large an order?

Thoughtful servants of the public will not be convinced. The amount of silliness talked in the name of service passes all understanding. Those servants who are most faithful talk least about it. And those who pay lip-service do it great disservice. On the highest authority we assert that good and faithful service deserves the richest rewards. The world gets on fairly well with fidelity and does not delay its program until the flawless worker arrives. Without waiting for the flawless servant to arrive the Presbyterian Ministers' Fund strives to improve its understanding of the policy-owner. Its interest does not end with the sale. Its branch offices and home base keep trying to help those who have placed their trust in the Fund. Prompt and dependable responses are made to letters. The Fund is only as far away from the minister as the nearest telephone.

Ask those who have been longest in the Fund if you doubt its ability to serve its friends adequately. Nothing gives such a feeling of deep satisfaction as the way veterans of the cloth try to urge young ministers to take time by the forelock and invest heavily in Fund policies. "Friends for life"—the phrase means something more than a slogan to the Fund, for it describes a program and records an experience.

THE PRESBYTERIAN
MINISTERS' FUND

Main Office, 1805 Walnut Street
Philadelphia 3, Pa.

(7 branch offices from coast to coast)
An Interdenominational Life Insurance Company for all Protestant Ministers.

ALEXANDER MACKIE, President

Please send me information about:

☐ Protection
☐ Retirement Income
☐ Juvenile Insurance
☐ Family Income

Name .....

Address .....

City .....Zone ....State .....

Date of Birth .....

"More than a Business—an Institution"

Pulpit Patter

By Morton S. Enslin

'All One Body We'

LAST Sunday morning in the village church which I attend during the summer there was the usual confusion of tongues as we approached the end of the Lord's Prayer. Should we ask for forgiveness of our "debts" or our "trespasses"? Since people of all communions worship in that lovely old meetinghouse on Cape Cod, there was uncertainty. Some started one way, some the other; some cannily waited for the cue.

I am not keen for liturgics, nor do I fancy that answers to the petition depend upon the precise word used, as is the case when asking the soda clerk for strawberry or vanilla. Nonetheless, to use a hallowed phrase, "it is not seemly so to do." It appears to me that every intelligent minister should seek to avoid the uncertainty.

Of course, there is absolutely no need of it. The basis of the prayer is the text found in Matthew 6 as rendered in the King James Version, which is a strictly accurate translation (in this particular section) of the Greek in the manuscripts available to the translators. The two real variations—"as we also have forgiven" for "as we forgive," and the omission of the doxology, "For thine . . . Amen"—have apparently never proved a problem in public use. The Book of Common Prayer, while using a text at this point identical with the King James (save for the intelligent recent changes "*who* art" and "*on* earth"), is responsible for the substitution of "trespasses" and "those who trespass against us." There is no biblical warrant for this liturgical variant or for the less annoying added "and ever" at the end.

At the recent General Assembly of the Presbyterian Church, U.S.A., some of the bright boys urged a quite different answer. In substance their proposal was a sort of "a plague on both your houses." They disliked both "debts" and "trespasses" as misleading (theological?) and archaic, and they wanted to substitute "sins." To be sure, "sins" is the word used in the Lucan form of the prayer: but it would be a rare scholar who today would argue for the originality of the Lucan version at this point. Thus I am quite inclined to agree with my forthright friend, Alexander Mackie, who is reported in the press to have styled the proposal "silly tampering." It is precisely that. Regardless of the findings of the committee dutifully appointed to deal with this weighty problem or the action, if any, of the National Council of Churches, which was petitioned (just like that!) to change the offending words, one does not need to be a prophet to be certain that the churches, by and large, of the English-speaking world will not adopt it. Unless the National Council is eager to touch off a bomb which will make those of the atomic variety sound like wet firecrackers, this is one petition that will go into the deep freeze.

"In times like these, what can one man do?" may well be repeated by the local minister as he faces this small but not unimportant problem. And the answer seems to me easy. Most churches have some sort of calendar or order of worship distributed to the congregation at the door or available in the pews. It would surely be a simple matter to print the words "debts" or "trespasses" unobtrusively in the order of service after the item "Lord's Prayer." I know several churches which do so. When I enter them and see this evidence of thoughtfulness, I always feel sure that the intelligence which prompted it is likely not restricted to this one detail, and I settle down in the pew with added expectation. Ministers in churches which do not already have such a sheet may properly determine to remedy this inexcusable lack at once.

When I started this column, it was with the hope that it might be legitimately entitled "All One Body We." I have not given up the hope and I am prefixing that caption. That all churches everywhere will decide overnight to adopt a uniform word I do not expect, nor do I particularly care. Perhaps in the future it will be achieved along with such other matters as an agreement in numbering the Ten Commandments and whether the "holy . . . church" is "Catholic" or "Christian" for purposes of the Apostles' Creed. In the meantime it is surely very easy to see to it that during the twenty-two seconds in which we join in a prayer that we all know we need to utter, we can do it with our minds on what we are asking for, undisturbed by the confusion of tongues.

Sermon Summaries

The Lost Conscience

"CONSCIENCE can take up more room than all the other parts of a fellow's insides." This is the way Huckleberry Finn described his conscience. We say often to our children, or even to adults, when we are baffled as to exactly what advice we should give them, "Let your conscience be your guide." Is the conscience a safe guide? Yes, men have a conscience, but without Christ it is a lost and evil conscience. It can be found, but it must be exercised if it is to serve. For *your* conscience is not a safe guide. Although planted in you by God, it is also affected by sin and its judgments are distorted and destroyed. Many sins are committed without any qualms of conscience, for conscience has many masks.

The Sensitive Conscience

We have lost conscience because we have lost our ability to be shocked by what happens to other people. How sensitive are we to the heartaches and problems, the suffering and the hunger of others? How sensitive are we not only to our own losses in war but to the losses of other nations, including our enemies? If we do it, it is right and has God's blessing, but if our enemy or the other fellow does the same thing, that's wrong. The little girl expressed it well, "A conscience is something inside me that tells me when Johnny does wrong."

We have lost conscience in the areas of responsibility. Like the slaveowners of a century ago in America, we even believe that what we fail to do, or what we do in such areas of conflict as war, racial problems, education, politics, or even in the church, is ordained by God. John Bowring, who wrote "In the Cross of Christ I Glory," satisfied his conscience, but he apparently had little conscience about the fact that he made his living as a slave trader.

Secret Altars

Yes, we have lost our Christian conscience because it is an easy conscience. For the lost conscience is the failure to recognize sin for what it is. It is our attempt to escape and avoid the inevitable judgments of God and the moral world upon our thoughts, words and deeds. It is our refusal to surrended the secret altar of our ego; as Luther put it, "the final sin of man is his unwillingness to concede that he is a sinner." The lost conscience is our attempt to water down, compromise and substitute our own ideas and codes of living for the eternal, timeless spirit which breathes through those who surrender and bow the knee and will to God's will. If Christ is the living conscience always, then the conscience cannot be lost. Man's uneasy conscience is an expression of the law which is written in his own heart. Without faith in Christ this accusing conscience leads to despair.

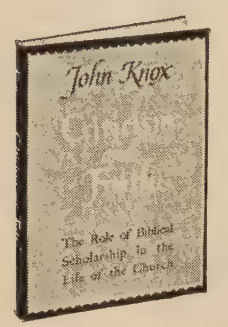
Yes, conscience must be obeyed, but it should be educated and enlightened. One must get out of the comfortable garden path of self and walk with other human souls along the great highway of life. Conscience can be a compass if we have the map. Our conscience must grow and develop until we see more clearly that the moral important, the first consideration in

(Continued on page 24)

A 6-MONTH SERIES ON THE
Gospel of Matthew
BEGINS ON OCT. 5 IN
The 20th Century Quarterly
A post card will bring you a sample copy.
407 S. Dearborn St., Chicago 5, Ill.
A Christian Century Foundation Publication

ACCORDIONS
FAMOUS ITALIAN MAKES
Available to Students, Teachers, Christian Workers and Missionaries at
SPECIAL DISCOUNTS
Write Today for FREE Literature
Accordion Manufacturers & Wholesalers Outlet
Dept. PU, 2003 W. Chicago Ave., Chicago 22, Ill.

Criticism and Faith



Published Oct. 6

The Role of Biblical Scholarship in the Life of the Church

JOHN KNOX

In this deeply perceptive and thought provoking book, a leading New Testament scholar of our time shows how a sound understanding of the values in our ever-growing knowledge of the Bible open up new resources for more effective preaching and teaching of the gospel.

In *CRITICISM AND FAITH*, Dr. Knox sets forth both the unshakable security of our faith and the importance of the biblical foundation for it. With clear insight he reveals the irrelevance of doubts about "authenticity" and fears of interpreting the truths in "suspected" passages of Scripture.

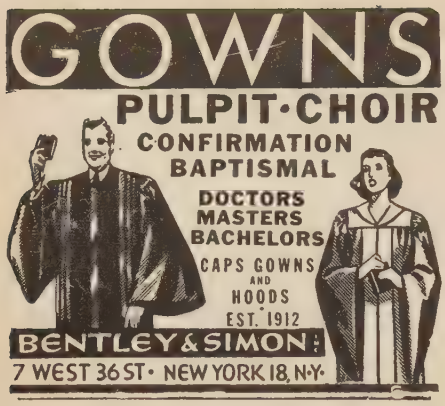
When viewed in the right perspective, says Dr. Knox, any verse of Scripture not only retains its truth regardless of probes into authorship and date, but becomes more meaningful as we perceive it in its proper place. On this basis, he explains the principles that underlie using the wealth of sound scholarly knowledge about the Bible for deeper experiences in personal devotion—and greater power in proclaiming God's Word to others.

For every preacher and teacher who would understand the value of biblical scholarship and its contribution to the life of the church — *CRITICISM AND FAITH* offers both a firmer faith and a vision of new opportunities in study of the Bible.

The Chapters

HISTORICAL CRITICISM: WELCOMED OR FORCED ON US?
THE SECURITY OF FAITH
THE MEANING OF CHRIST
THE AUTHORITY OF THE NEW TESTAMENT
CREATIVE INTERPRETATION
HISTORICAL CRITICISM AND PREACHING

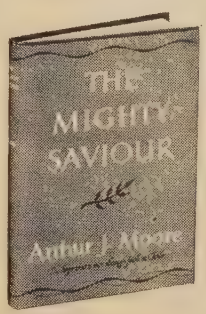
$1.75 AT YOUR BOOKSTORE **Abingdon-Cokesbury**



THE MIGHTY SAVIOUR

The Hope that Is Ours Through Faith in Christ

Arthur J. Moore



The one purpose of these ten sermons by Bishop Moore is to exalt Jesus Christ as the Mighty Saviour—the one and only Saviour from sin, the Answer to the need of the world.

Here are messages to bring salvation, to strengthen the faith, to brighten the hope of man with the familiar truths of the old, old story. Probing the heart, calling for a verdict, they provide comfort and inspiration—to make all Christians more confident of their faith and more assured in recommending it to others.

$2 AT YOUR BOOKSTORE

Abingdon ←——
——→ **Cokesbury**

Sermon Summaries

(Continued from page 23)

determining our politics, our business, and ethical principles are the most and our human relations. God's moral order can't be set aside for the "duration of the emergency." You can't take it off and put it on again like a coat. We cannot continue to substitute *"right* and *left"* for *"right* and *wrong."* God's way is not man's way.

A Christian Conscience

The Sermon on the Mount and the Beatitudes bother us. Why? Because they are impractical? No, because they are true! In the area of racial attitudes, Pearl Buck said, "If conscience does not erase the color line within the Christian church, there will be no conscience left." In the area of war and peace, Milton Mayer tells us:

> The hideous doctrine of "the lesser of two evils" as the basis for war is the theme of Greek tragedy and the belly-laugh of the gods. Taken as the ultimate basis of human action it is and always has been the ruin of men and communities. Is serfdom less evil than slavery? Hindenburg than Hitler? Smallpox than leprosy? We need the courage which Christ gives if our Christian conscience is to have a cutting edge. For living as Christians with a sensitive conscience means we need a faith such as Browning suggests, "I trust in God—the right shall be the right and other than the wrong while he endures."

—John G. Simmons, St. Matthew's Lutheran, North Hollywood, Calif.

When God Becomes Real

At an elevation of one mile, we looked down upon a wheat field which was already white for harvest. The sun and the clouds were making pictures on the field. The sun shone brilliantly on the center and the edges were bathed in shadows. "Shadowy edges and bright center," I thought. Are there not many people for whom God rarely inhabits the bright center of experience? For most people, does God not dwell on the shadowy edge of experience?

To help us achieve awareness of the real God and thereby to mature in things religious, we will need first of all to learn to wait for God. The elderly man in Norman Vincent Peale's *The Art of Real Happiness* learned this lesson well. Perhaps he had once "enjoyed unhappiness," but now things were different! "Fifty years ago I got well . . . I found a text in the Bible . . . I took it to live by, and it made my life over: 'They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.'" Just so God will come into the bright center of our experience.

Moreover, we will need to commit ourselves to live with power. We can fill our minds with words of promise and break the grip that tension has on our minds. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." Roger Babson's experience may be valuable for us. He said that he practiced breathing in the peace of God and breathing out all tension and worries. Alice Freeman Palmer lived with power. One depressed student went to her office for a conference. She came out feeling as though she "had been dipped in sunshine."

The commitment we must make if God is to inhabit the bright center of our experience is to enlist for service. Enlist for service in God's work and you throw yourself in line to receive evidence of his untiring concern. The young girl in Jean Webster's *Daddy Longlegs* received many favors from one whom for years she did not recognize. At last she found him out and loved her gracious benefactor. We may have this experience with God if we wait on him, live with power, and enlist in his service.—*Arnold Allan Brown, First Congregational, San Bernardino, Calif.*

Earth Abides

One generation goes, and another comes, while the earth endures perpetually.—Eccles. 1:4.

A MYSTERIOUS plague wipes out most of mankind in *Earth Abides,* the thrilling book by the novelist-professor George Stewart. Slowly and patiently, the survivors consolidate their energies and rebuild culture and race.

The novel represents a writer's attempt to answer the question: If man and his culture are destroyed almost completely by atomic and germ warfare or other catastrophes, will humanity make a comeback? Stewart finds hope in the biblical book of Ecclesiastes, normally considered a pessimistic work.

Many persons lack hope that man can recover from extensive destruction of his kind and culture because they feel no great faith in God's creativity. As a consequence, fear inspires their daily action and thoughts. They depend upon armaments and resort to diplomatic tough talk.

In America, fear, anxiety and worry make for an increasing loss of civil liberties. Peace-makers are suspected of communism and idealists are distrusted. Helpful evaluation is not allowed from constructive critics, who are accused of being enemies of the nation. Such actions and feelings betray confidence in progress through democracy.

America needs a new peace offensive, which can arise only from persons inspired by a faith in God's power and man's goodness. Such faith ultimately must be buttressed by the optimistic spirit that, come what may, earth abides for God and man.—*James W. Carty, Jr., San Marcos Air Force Base, Tex.*

Filing System

(Continued from page 19)

is necessary, as copying directly onto cards would require too much card pulling. With items entered on sheets, it is possible, for one thing, to look down the sheets for other entries to be made on the same card while it is out. Also, to make entries directly on new cards each time would develop too many duplicate subheads and require too many cards, which would slow up the use of the system. It is better to use the subheads already entered as much as possible. When one subhead entry is filled—that is, when all the squares in either the "Files" or the "Book" column for that subhead have been filled—write "more" beneath the subhead and make a new subhead entry on the same card, or, if the card is full, on a new one.

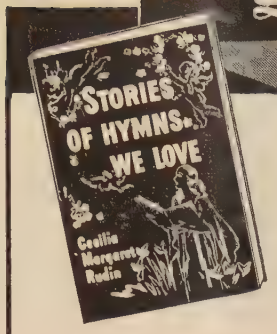
The preliminary copying of material on sheets of paper is very simple. For example, to process a book which I have read and marked, I write the code of the book at the top of a sheet of paper (and additional sheets if necessary). Then leafing through the book I jot down "topic—subhead—page," listing perhaps 25 such entries on the sheet. This sheet is stacked with others for subsequent entering on the cards. The same is done for clippings and other file material. The items to be filed are numbered in the upper left corner and then the respective topics, with subheads and file numbers, are listed on a sheet of paper. Again, 25 or more of these items can be written on one sheet, and placed with other sheets for future entry on the cards.

Variations in using this system are limitless. For example, if an item is humorous, I add a small "H" in the file-square along with the file number or book number. If it is a poem, I put a small "P" in the square. If I find I have used one item before, I put a light pencil mark through the file number. When a certain item becomes outdated and unusable, I simply remove it and mark out the file number on the card when I find later that it refers to a missing item, so I shall not be sent back to a "blank" a second time. Short quotations, suggested sermon titles, and personal remarks can be entered on a plain but labeled green card just ahead of the main topic card.

Once the routine of operation has been established, this system can make available an abundance of material very quickly, so that the main problem in composition is not *finding* material but simply *selecting* it.

I repeat, this is not a perfect filing system, but I know from experience that it works. My purpose in sharing it is to stimulate preachers to attempt a more systematic preservation of homiletic material, for along with a conscientious Christian spirit in the pulpit we need material for minds. As Daniel A. Poling was once advised by his father, "Fill the people and the people will fill the pews." (File 784-1).

Stories of Hymns We Love



By Cecilia Margaret Rudin, M. A.

A Book to Own, Enjoy and Give
400 Years of Inspired Hymn Writing

Children love its dramatic life stories. Busy grown folks get enjoyment from even a few minutes reading its vivid, brief chapters. Scholars appreciate its research and authenticity.

NEW EDITION—NEW ART BINDING

Hymns by Luther, Wesley, Stebbins, Bliss, Fanny Crosby, Issac Watts and other great writers.

Gives the inspiration and human drama behind such favorites as "O God, Our Help in Ages Past", "Old Rugged Cross", "Jesus Loves Me" and many others.

Beautifully printed and illustrated, only $1.25. (Mailing charge 10c).

Order your copy and a gift supply from your Dealer today or

JOHN RUDIN & COMPANY INC.
Publishers of THE BOOK OF LIFE
1018 S. WABASH AVE. Dept. PU CHICAGO 5, ILL.

If you can qualify . . . why shouldn't you save

$2 to $7 per thousand on your insurance

. . . available to full-time religious workers

MINISTERS LIFE DOUBLE PROTECTION PLAN provides you with *twice the coverage at less than half* the proportionate additional cost. And the first year's payment is the smallest of all! For example, a 35-year-old individual is charged the low price of $53.83 for a $5000 policy. Each year thereafter the cost is only $71.83—*for five thousand dollars worth of protection for his family.*

Ordinary life insurance as well as health and accident policies are also priced low to ministers and other professional religious workers. In fact, savings run from $2 to $7 per thousand depending upon your age and type of policy.

Sold Entirely by Mail

It's easy to understand what's in a Ministers Life policy. Description of what you are getting is clearly described in brief, concise leaflets. No salesmen will bother you . . and the low cost of selling by mail —plus the character of our policyholders—makes low "preferred risk" charges possible.

COMPARE THESE RATES
Against Other Ordinary Life Policies

AGE	ANNUAL RATE PER $1000
25	$15.33
30	$18.08
35	$21.60
40	$26.22
45	$32.16
50	$39.97

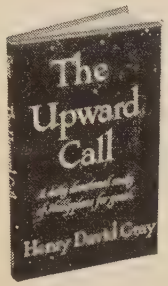
MAIL COUPON FOR THE FULL STORY

MINISTERS LIFE AND CASUALTY UNION
Legal Reserve . . . Non-Assessable
SINCE 1900

THE MINISTERS LIFE AND CASUALTY UNION
104 West Franklin Avenue, Minneapolis 4, Minnesota
Please rush details of your ☐ *Double Protection Plan* ☐ Ordinary Life Policy ☐ Hospital, Health and Accident.
*Name*_____
*Address*_____
*Date of Birth*_____ *Denomination*_____

The Upward Call

A Daily Devotional Study of Philippians for Youth



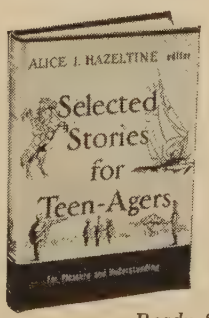
HENRY DAVID GRAY

Twelve weeks of daily devotional messages for young people of high-school and college age—messages which show that Paul's letter to the Philippians is as applicable and valuable today as when it was written. **$1.25**

Selected Stories for Teen-Agers

Compiled by

ALICE I. HAZELTINE



Ready Sept. 8

Twenty-six stories of adventure and heroism, animals, ranch life, famous men — stories selected for their absorbing interest and for their overtones of truth, faith, selflessness, and love. **$3**

AT YOUR BOOKSTORE

Abingdon-Cokesbury

Ministry of Music

By Ernest K. Emurian

Music in Religious Experience

THE emotional appeal of music learned and loved in childhood lasts all through life, whether that music be classed as outstanding or ordinary. However, as some Christians grow into maturity they begin to doubt the reality and validity of their childhood experiences, especially if they discover that the hymns and songs with which such experiences were associated are not examples of classical musical excellence.

The present tendency of certain members of the cultural upper crust to discount and even ridicule the hymns and songs of Christianity's yesterday have caused some honest and earnest believers to wonder if they should in turn discount or deny what they believed to be valid Christian experiences.

While it is true that some who are emotionally stirred by the hymn "Just as I Am, without One Plea" (tune: *Woodworth*) recognize the vadility of the experience of those who are semilarly moved by Bach's *Mass in B Minor*, it is equally true that most do not. In my own experience both these compositions have played a vital role. The hymn tune *Woodworth* has always stirred me very deeply, as it is associated with the service of worship when I professed my faith in Christ and my desire to unite with the church. Even though this event occurred almost thirty years ago, the playing or singing of this beautiful tune always brings with it a flood of memories and emotions.

A similar emotional experience was mine many years later when singing Bach's *Mass in B Minor* with the Westminster Chapel Choir, accompanied by Stowkowski and the famed Philadelphia symphony orchestra in Carnegie hall. A greater contrast can hardly be imagined, but the emotions stirred were as genuine in the former case as in the latter, and as real in the latter as in the former. To this day, the thrilling passages from the "Crucifixus", "Et Resurrexit" and other choruses from this masterpiece of Bach's arouse profound emotions.

To affirm that one has no right to be stirred by a simple hymn tune is to claim that one cannot worship God in a small rural church, but only in a cathedral, to the accompaniment of a 12th-century chorale. Nothing could be farther from the truth. Yet too many of the so-called musical elite apply standards to religious music they would never dare apply to church architecture. In fact, one may almost be bold enough to claim that more people have been genuinely converted, with all the broad implications of the word, in the smaller churches than in the towering cathedrals or multispired fanes. And it may be equally true that more people have sought and found the Lord after being stirred by the singing of a simple hymn than after listening to the presentation of the greatest mass ever composed. It ill-behooves any fair-minded Christian to insist that another's experience is invalid because it did not come on the wings of the same melody!

Peter and Paul knew that, like newborn babes, believers must first be nurtured with spiritual milk before tackling the meat (I Pet. 2:2; I Cor. 3:1-2). At the same time, they must be fed with theological and musical milk, that they may grow until ready for the solid food. The simple spiritual songs and hymns are the milk. The great hymns, anthems, cantatas, oratorios and masses provide the meat. We begin with the simple and grow into an appreciation of the more complex.

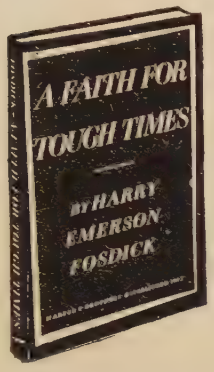
Many an earnest Christian who may be concerned about his childhood feelings, as he recalls them in retrospect, should ease his troubled mind in the conciousness that what he felt was real and sincere. If he still recalls with fond affection many of the hymns and songs of childhod, there is nothing abnormal with him or his religious experience. The abnormality lies with the person who claims to be so coldly intellectual and impartial that the melody of a universal child's favorite never moves him to anything —laughter, joy, tears, pity or pain.

But to remain on the childhood level and never to grow is a sure sign of spiritual immaturtiy, just as to stand on the oratorio level and forget the tender and precious melodies of childhood is a sign of spiritual stagnation. Thanks be to God who has spoken and continues to speak through all types and varieties of music to meet the varying spiritual needs of all his children.

Harry Emerson Fosdick

A FAITH FOR TOUGH TIMES

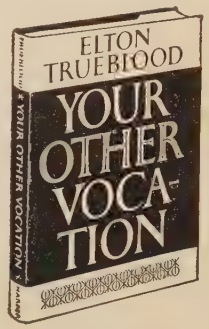
Here is Dr. Fosdick's first book in six years on a timely topic—a book that shows him at his great-spirited, eloquent best. The "minister-emeritus of America" stands back for a look at our world and presents a faith adequate even to these desperate times. Timeliness, vigorous thought and a mature faith illumine the pages of his newest book as brightly as they did his many previous, outstanding works. His new book's theme: not only do the times *demand* great faith, but they also *teach* great faith. Among their lessons —The Eternal is real; Vitality is mightier than size; Adequate power is available. To help solve the riddle of these days, to see how the teachings of Jesus apply to them, but above all to make *His* faith *our* faith—you and your parishioners should read this book. $1.75



Elton Trueblood

YOUR OTHER VOCATION

This book contains a positive blue print for a Christian society in which each church member is a "full time" employee. The necessity for revitalizing the church by lay participation has been inherent in each of Elton Trueblood's extraordinarily popular books. Now he fully develops this theme and calls for a religion to be understood by and propagated among "ordinary" men and women. Ministers who want a down to earth program to help their lay members put the "career" of being a Christian ahead of any vocation or avocation will welcome this volume. Copies distributed to board members and interested-but-don't-know-what-to-do lay members might start a revolution in the local church as basic as that preached nineteen hundred years ago. $1.50



Bernard Iddings Bell

CROWD CULTURE

With characteristic verve and insight Dr. Bell discusses in this book one of America's fondest illusions—that we are a nation of individualists. He holds to the contrary that conformity is king in the U. S. Even the Church and schools are captive to the necessity of conforming and are not today the civilizing influences they once were and should be now. Dr. Bell sees the solution as resting on the individual rebel against our mass culture. The pungency of his style and the force of his argument make this a stimulating work even, or especially, for those who will not accept all of his conclusions. $2.00

Martin Buber

ECLIPSE OF GOD

Modern philosophy oversteps its bounds when it attempts to judge the reality of religious experience, holds one of today's leading thinkers and religious teachers. In his first book written in America for an American audience, Professor Buber penetratingly analyzes the positions of such important contemporary thinkers as Kierkegaard, Nietzsche, Bergson, Heidegger, Sartre and Jung.

"The greatest living Jewish philosopher offers, in this first American volume, an interpretation of Western thinking and believing which promises to give the word 'existentialism' a new category of meaning."—REINHOLD NIEBUHR $2.50

at your bookseller

HARPER & BROTHERS, New York 16, N. Y.

A REISSUE OF A CLASSIC

CREEDS OF CHRISTENDOM

PHILLIP SCHAFF

Seventy-five years ago Harper first published this three volume set which contains: a history of the creeds and their formation from the days of the Israelites down to the present day; the creeds of the Greek and Latin churches in their entirety; and cites all the creeds of the Evangelical Protestant Churches. It has recently been revised by the author's son, the late David S. Schaff.

"I do not question the enduring worth of these volumes."—HENRY SLOANE COFFIN

"No books fill the place which THE CREEDS OF CHRISTENDOM has occupied."—H. R. MACINTOSH $20.00

THE MINISTERS MANUAL FOR 1953 (Doran's)

G. B. F. HALLOCK and M. K. W. HEICHER

Here is the 28th annual edition of this increasingly popular minister's working tool. There is hardly a reference need that the volume does not fill for ministers.

The *Watchman-Examiner* has said about previous editions: "A remarkable compendium of resource material for busy ministers." $2.75

Church Work in the City

How to Meet the Seven Basic Problems

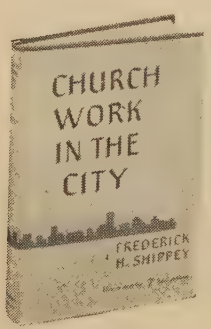
Frederick A. Shippey

What are the problems—and the opportunities—of the city church? How can it minister most effectively to its people and its community?

With these and other equally pertinent questions this timely, usable book deals forthrightly and constructively. The result of a scientific study of church work in 150 cities throughout the United States, it explores the basic problems of urban church work—and provides tested principles for solving them. *Illustrated with charts, maps, graphs, etc.*

The Chapters

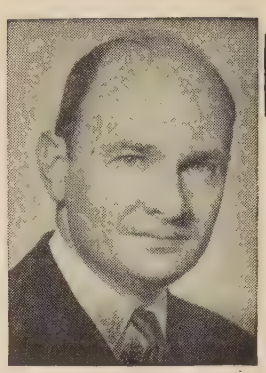
Changing Fortunes of the City Church—Ways to Study a Local Church—How to Conduct a Religious Census—Church Work in the Downtown Area—Church Work in Apartment Areas—The Neighborhood Local Church—New Church Work in the City and Suburbs—Protestant Strategy and Denominational Teamwork



Published Sept. 8

$4.50 AT YOUR BOOKSTORE

Abingdon Cokesbury



Come Let Us Worship

By Clarence Seidenspinner

Basic Prayer Forms

LAST MONTH we discussed the minister's knowledge of basic prayer forms—specifically, the invocation and the collect. This month let us look at some of the possibilities of the minister's free or pastoral prayer.

Of course, one can get up without any previous thought or preparation and simply offer to God various ideas which come to one's mind. This would be free prayer at its freest. Often this appears to be nothing but an exposé of the minister's stream of consciousness. It is better to give some thought ahead of time to the pastoral prayer and to recognize that interest, vitality and meaning can be secured in the pastoral prayer if its various patterns are explored and used.

1. The pastoral prayer may be developed in the form of a series—for example, a series of thanksgivings. A given prayer may have a group of paragraphs each beginning with the words, "We thank thee, O Lord, for . . ." Such a series may give thanks for the beauty of nature, the providing of food and shelter, the glory of man's mind and its ability to think and love and create, the security of the nation, the great men who have dwelt among us, and other experiences for which we are deeply grateful.

A series-prayer may be built up on the basis of a group of petitions. Each paragraph may begin with the words, "We pray thee, O Lord, that thou wilt . . ." These petitions may be for adequate food and shelter and the opportunity to earn our daily bread. They may encompass the needs of the soul for comfort, courage, decency and kindness and for fellowship with God. Or they may be intercessions for other persons—friends and neighbors, men in public office or people in need all over the world.

Again, a series-prayer may present a group of aspirations. Ernest Fremont Tittle often used this form. In this prayer the deep desires of the human spirit for fellowship with God, for beauty and nobility of living and for the enrichment of life may be set forth effectively. Dr. Tittle also expressed aspiration with another turn of speech of which this sentence is typical: "We who are weary and heavy-laden would find rest in thee."

2. The minister's free prayer may follow a scriptural pattern. Take the 46th Psalm, for example, or the 19th Psalm, or such a passage as Isaiah 6. The basic movement of thought in these passages may be followed in the minister's own words and speech to form the pastoral prayer for the morning. There are hundreds of such patters in the Bible which, when assimilated by the pastoral mind, can be transformed into prayer.

3. The design of the pastoral prayer may be one of contrast. The contrast may be set forth in the early movement of the prayer in terms of adoration and thanksgiving, followed by its antithesis in the second movement. For example, we may adore God for his goodness and the record of righteousness which he has written into history. Then we may contrast our own state of mind with his goodness, earnestly beseeching his forgivness for our sinfulness and his help in leading a better life. Many an effective prayer can be built on this pattern of thesis and antithesis.

Evening Revival

There was a vivid young preacher in Syracuse
Who had just shared his apocalyptical views;
After his last remark was ended
Gross darkness suddenly descended—
The only thing that didn't run was the dead fuse.

THEODORE A. BRAUN.

4. Sometimes a pastoral prayer may develop a theme through exploration of its various facets. This makes a good pattern, for example, for the festival prayer of Easter or Christmas. It may speak of the beauty of Christmas, of the Bethlehem manger and the Holy Child, of the presence of friends and lovely memories, of the hope which Jesus brought to the world, and of the shining peace for which mankind longs and of which Christmas is the continuing prophecy. These are the various facets of the Christmas theme which may be set forth during the course of the minister's prayer.

Here, then, are just a few of the basic prayer designs which the minister may find useful in the so-called free prayer.

Preachers in Print

Harvard vs. Chicago

WHAT begins as a critical study of church music by Harvard's distinguished professor of music, organist, choir-director and editor in CHURCH MUSIC, by **A. T. Davidson** (Harvard University Press, $3.25), becomes an intellectual's tirade against Protestant congregational singing and an apologia for the choral qualities of the medieval Roman Catholic mass. Priding himself on maintaining toward his subject "the most flexible purist ideals reinforced by every critical faculty" he possesses, he nevertheless reveals what appears to be a negative psychopathic mania toward any type of gospel hymn or song. Such a prejudice never makes for a fair and objective study.

Dr. Davidson praises the Roman church for its high musical standard, forgetting that it was the standard of the choir, not of the congregation. And no church musician of balanced mind would willingly exchange the "disciplined insistent standards" of the choral music of the Roman mass for the freedom of Protestant congregational singing, regardless of the depths to which some branches of Christendom have decended in the exercise of this freedom.

The author comments that the Roman church has been "traditionally unfriendly to secular music," while "Protestantism has been cordially receptive to it." The Roman church has been unfriendly to a lot of other things the Protestants loved and used to the glory of God! And his description of the gospel-song tune "Blessed Assurance" as a "silly, wooden-legged mock minuet" does not increase his stature as a fair, intelligent critic.

One doesn't have to drink a gallon of milk to discover whether it is sour or not; a sip usually suffices. Several sips of Dr. Davidson's book reveal that he is "sour" on several subjects. He reflects an obvious lack of knowledge of the Reformation and the streams of congregational singing which have stemmed therefrom. For $3.25 the reader has a right to expect much more than this volume affords.

WHAT Harvard ignores and ridicules, Chicago has utilized in an unusual way, preparing ★★HYMNS OF HOPE AND COURAGE, edited by **Anton T. Boisen** (Chicago Theological Seminary, 4th ed.; single copies, 90 cents and $1.10), especially for patients in mental hospitals. The result is an excellent little hymnal, attractively prepared and not by any means limited to those for whose use it was originally designed.

In addition to the finest "therapeutically valuable hymns set to the most appropriate and singable tunes" in lower keys for better congregational participation, the new edition includes a 16-page supplement consisting chiefly of old favorites, "whose major value lies in the associations and emotions which they evoke, but whose words may not bear critical inspection." While Harvard aimed at the head, Chicago was including the heart. The former shot wide of the target; the latter almost got a bull's-eye. Taken together, these two hymnals present the two most irreconcilable attitudes toward church music: the lofty standard for the choir, set by the choral upper crust that takes its cue from the Middle Ages; the warm standard for the congregation, selecting its materials from the best that the church has produced in psalm, hymn, spiritual and song.

ERNEST K. EMURIAN.
Elm Avenue Methodist,
Portsmouth, Va.

ROUNDUP

BEST SERMONS, 1951-52. Edited by **G. Paul Butler.** Macmillan, $3.75. Books of sermons continue to be among the best sellers for American clergymen. Some ministers prefer to follow the intellectual and homiletical development of their favorite preachers while others enjoy pulpit samples from a wide variety of sources. For the latter group, this volume of 52 sermons from the three major faiths will fill a real need. Fourteen contributors have had sermons published in The Pulpit.—*Alton M. Motter, Associate Editor, The Pulpit; Executive Director, Chicago Sunday Evening Club.*

★★★AFRICANS ON SAFARI. By **Leslie C. Sayre.** Friendship Press, $2.50. Here is a book for the current missionary emphasis on Africa which pastors must read. Out of a missionary background Dr. Sayre writes of the spiritual safari of four Africans, examples of the many who are struggling to reach a mature Christianity. Beautifully illustrated and excellently printed. —*C. Willard Fetter, First E.U.B., Akron, Ohio.*

STIR UP THE GIFT. By **Paul S. Rees.** Zondervan, Grand Rapids, Mich. This is the second series of lectures in evangelism delivered by the author at Bob Jones University, Greenville, S. C. It is a warm, earnest and intelligent series of addresses on Protestantism's need for the recovery of evangelistic passion. Dr. Rees has a fitting sense of magnitudes. He wastes little time on trivialities. He discusses issues, ideas and methods of concern to all who believe that the gospel of Jesus Christ is "the power of God unto salvation."—*Ernest Marshall Howse, Bloor Street United, Toronto, Canada.*

THESE RIGHTS WE HOLD. By **Fred L. Brownlee.** Friendship Press; cloth $2.00; paper $1.25. The author, provost of Fisk University, writes out of 30 years' experience as general secretary of the American Missionary Association. In 144 pages he has packed an amazing amount of information on the history of the struggle for human rights. He uses the historical approach to offer a fair total picture of the present situation. Freedoms attained in religion, education, industry, racial relations and politics are discussed. He includes the entire U. N. Declaration of Human Rights and closes with a chapter prophetic of the future. He writes as a Protestant churchman who insists that all missionary advance must set human welfare above the institution. This little book is well written in modern journalistic style. Pastors will find it interesting reading, factual, and a source of both information and illustration.—*Amos John Traver, Hamma Divinity School, Springfield, Ohio.*

(★★★★You can't afford to be without it; ★★★Unusually valuable to the preacher; ★★Above average in its field; ★A good buy; No Star, depends on your taste and need.)

Books Preachers Are Reading

August	September	This Month	An analysis based on reports from leading religious booksellers and from the reading of the Pulpit's distinguished editorial associates and book reviewers.
2	1	1	**A Protestant Manifesto.** *Winfred E. Garrison. Abingdon-Cokesbury,* **$2.75**
9	6	2	**Great Voices of the Reformation.** *Harry Emerson Fosdick. Random,* **$5.00**
1	3	3	**Go Inquire of the Lord.** *Gerald Kennedy. Harper,* **$1.50**
7	4	4	**The Church Militant.** *Harold A. Bosley. Harper,* **$2.00**
3	2	5	**Guide to the Christian Faith.** *Wm. A. Spurrier. Scribner's,* **$2.50**
8	5	6	**Faith and Education.** *George A. Buttrick. Abingdon-Cokesbury,* **$2.00**
5	8	7	**Marching Off the Man.** *Halford E. Luccock. Harper,* **$2.50**
4	7	8	**Questions People Ask.** *Robert J. McCracken. Harper,* **$2.50**
10	9	9	**The Irony of American History.** *Reinhold Niebuhr. Scribner's,* **$3.50**
6	10	10	**A Catholic Speaks His Mind.** *Thomas Sugrue. Harper,* **$1.00**

The Editor's Page

The Event of the Month

TWO HUNDRED and thirty delegates from the non-Roman sections of worldwide Christianity met at Lund, Sweden, in August, to confer on Christian unity with special reference to the faith and order of the church. Reports indicate that a good time was had by all. Each "tradition" was ably interpreted—the Eastern Orthodox, the Anglican, the Presbyterian and Lutheran, and the "Free Churches" (whatever that term may mean). The most important result seems to have been a general feeling that the method pursued since the first conference on faith and order at Lausanne, 1927, has now played itself out and that a new approach to unity must be found. This is a view I have long held. Instead of each "tradition" speaking for itself, I offer the brash suggestion that the program should provide for each tradition to be formally and critically examined by representatives of *other* traditions. I believe this could be done without trespassing upon the amenities, and it would invest the discussion with reality and vitality. I judge from the reports that American Protestantism has at last found its voice in an ecumenical conference. The World Council should now ask itself: Suppose a consensus on the subjects debated at Lund could be achieved, would a united church write it into its constitution as an authoritative creed? A yes or no answer to this question would have had a positive bearing on the agenda and discussion at Lund. We should not allow the imponderable nature of the Lund results to cast the slightest shadow upon the movement for the union of American Protestantism. This movement, whatever its difficulties, confronts an incomparably simpler and more promising prospect than that envisaged on a world scale.

The Conference on Unity at Lund

The Book of the Month

ON PROVING GOD, *by Roger Hazelton. Harper, $2.50.*

ONE of our younger theologians dares to break a lance with those outstanding theologians who rule out the attempt to prove God's existence by rational process. He agrees with them as to the primacy of faith and as to the inability of reason to comprehend the living God. But he maintains that the attempt to "prove" God's existence by reason is not thereby discredited. Inevitably, the believer who has encountered God as an experience of faith, will find himself *thinking about* him, that is, reasoning about him. Moreover, the believer wishes to share his faith with the unbeliever who has no such inner experience as the believer claims for himself. The unbeliever's doubts must be cleared up to make way for his direct encounter with God through faith. But communication is impossible except on the rational level where the doubts arise. Furthermore, the rational process itself is a carrier of divine revelation—partial to be sure, and far short of the knowledge of God that is given to faith, but by no means irrelevant to it. Finally, the believer's earnest desire to prove God to the unbeliever, is a sign of the security of his own faith and of his vital relation with God. Professor Hazelton goes on, constructively, to show the reasonableness of belief in God for a faith which neither depends upon reason nor blindly excludes it.

A Thought for the Month

IDEALISM and realism are not contradictory attitudes, as many suppose. They belong together. Realism, uninspired by the ideal, gravitates inevitably to a stagnant status quo or to chaos. Idealism, unmindful of existing realities, may cause more harm than good and so defeat itself. Our social ideals can actually betray us (1) if we disregard the realities of human nature or (2) if we impose their application prematurely upon recalcitrant situations. Communism is an example of blind disregard of human nature. Its ideal of a classless society is the central concept of its ideology. This is its utopia, its millennium. But even if such a social order could be achieved, it would have to be administered by the same sinful human nature which corrupts our present society and would surely find new methods of exploitation and injustice. A generation ago, the socialist ideal of a planned economy was widely cherished among us, and openly avowed as the truly Christian alternative to free enterprise. "Cooperation must replace competition"— this looked good as an abstract ideal. But we have had enough of near-socialism to see that many forms of corruption previously unknown inhere in a government-planned and -controlled economy. Our idealism may betray us also by its premature application. The concept of civil rights represents a true ideal. But its premature application to the states by federal coercion may result in political and social chaos and even lead to massacre. Our Point Four ideal of economic aid to underdeveloped peoples arouses protests from these countries that our aid was only enriching the absentee landlords at the expense of the common people. To span the distance between the ideal and the real, the Christian virtue of patience must play its part. This is not a plea for the compromise of our ideals, but for realism in their application —a realism which the ideal itself requires of us.

Idealism and Realism

Charles Clayton Morrison

For the Record—

MOST MINISTERS need no extra encouragement to read Morton Enslin's column, which appears each month on page 22. His treatment of some of the common elements of the Christian faith in this issue will probably evoke the usual high interest. Should Christians adopt the same version of the Lord's Prayer for public worship? Dr. Enslin implies that they *should* but that they won't. How do we know? The last General Assembly of the Presbyterian Church, U.S.A., apparently felt the matter was worth investigating when they voted to request the National Council of Churches to explore the possibility of using "sins" instead of "debts" or "trespasses." The request will probably be referred to the council's department of worship and fine arts, of which Marvin P. Halvorson is the executive secretary. Mr. Halvorson has indicated that the matter will undoubtedly be placed in the hands of a representative committee of church leaders, scholars and liturgical experts. We hope that out of this study will come the kind of recommendations which should be heeded by Christians of every name.

For centuries now the followers of Christ have been divided by a multitude of issues. Some have been important, others quite unimportant. No practice has been more frustrating or inexcusable, however, than our inability to pray the petitions of the Lord's Prayer together. We vary considerably in our requirements for church membership, our forms of church government, our practices concerning baptism and our ways of observing the Lord's Supper. Surely there ought to be some way of reaching a common mind in this *one* aspect in expressing the Christian faith.

A few church bodies are sometimes severely criticized because they refuse to engage in the fellowship of prayer with other Christians. Have we a right to share in such criticism if the great majority of Protestant Christians are unable or unwilling to agree on the wording of this common prayer, taught by our Lord, when it is used in public worship?

Some denominational leaders have already indicated that the matter is either too unimportant to receive their serious thought or that the solution is simply to pray the Lord's Prayer as *their particular denomination* has always prayed it. We trust that the National Council of Churches will not dismiss the issue so lightly. The Presbyterians have a real case. Let it be explored.

"Sins," "trespasses," "debts"? We think "sins" is the most meaningful and expressive word but we hold no special brief for any of the three terms. The important thing is to get together. Are we spiritually mature enough to do so?

A.M.M.

The Pulpit

A Journal of Contemporary Preaching
Founded 1929

CHARLES CLAYTON MORRISON, *Editor*
GARLAND EVANS HOPKINS, *Managing Editor*
ALTON M. MOTTER, *Associate Editor*
PAUL HUTCHINSON, *Contributing Editor*
HAROLD E. FEY, *Contributing Editor*
CECELIA C. GAUL, *Copy Editor*
ROBERT L. WILLETT, *Publisher*
LEONARD S. MEYER, *Business Manager*

Editorial Associates

HAMPTON ADAMS, Union Ave. Christian, St. Louis, Mo.
THEODORE F. ADAMS, First Baptist, Richmond, Va.
HARRY WARDELL BACKHUS, III, Arlington Methodist, Arlington, Va.
OSCAR F. BLACKWELDER, Reformation Lutheran, Washington, D. C.
WILLIAM H. BORDERS, Wheat St. Baptist, Atlanta, Ga.
HAROLD A. BOSLEY, First Methodist, Evanston, Ill.
ROY A. BURKHART, First Community, Columbus, O.
A. POWELL DAVIES, All Souls' Unitarian, Washington, D. C.
GARDINER M. DAY, Christ Episcopal, Cambridge, Mass.
OSCAR F. ENGEBRETSON, Washington Prairie Lutheran, Decorah, Iowa
LOUIS H. EVANS, First Presbyterian, Hollyood, Calif.
W. R. P. EVANS, Talbot House, Toc H Durban, South Africa
FRANK B. FAGERBURG, First Baptist, Los Angeles, Calif.
C. WILLARD FETTER, First Ev. United Brethren, Akron, O.
HOWARD HAGEMAN, North Reformed, Newark, N. J.
BERNARD H. HEMMETER, Mt. Olive Lutheran, Chicago, Ill.
ERNEST MARSHALL HOWSE, Bloor St. United, Toronto, Ont.
WILLIAM H. HUDNUT, JR., Third Presbyterian, Rochester, N. Y.
JAMES A. JONES, Myers Park Presbyterian, Charlotte, N. C.
GERALD KENNEDY, Methodist Bishop of Portland, Portland, Ore.
RENWICK C. KENNEDY, Associate Reformed Presbyterian, Camden, Ala.
VERE V. LOPER, First Congregational, Berkeley, Calif.
HAROLD L. LUNGER, First Christian, Tucson, Ariz.
ROBERT J. MCCRACKEN, Riverside Baptist, New York, N. Y.
GEORGE A. MASTRANTONIS, St. Andrew's Eastern Orthodox, Chicago, Ill.
FREDERICK M. MEEK, Old South Congregational, Boston, Mass.
ROLAND H. PANTERMUEHL, Samuel Evangelical and Reformed, Clayton, Mo.
PAUL M. ROBINSON, Church of the Brethren, Hagerstown, Md.
A. MILTON SMITH, First Nazarene, Kansas City, Mo.
RALPH W. SOCKMAN, Christ Methodist, New York, N. Y.
REUBEN K. YOUNGDAHL, Mt. Olivet Lutheran, Minneapolis, Minn.
ALAN WALKER, Waverley Methodist, Sydney, N. S. W., Australia

TABLE OF CONTENTS

THE EDITOR'S PAGE 30

SERMONS
- 'Here I Stand', by R. G. Riemann 4
- No Pessimism About Protestantism, by Frederick M. Meek.. 6
- What Is the Holy Catholic Church? by Louis H. Valbracht.. 9
- Convention Time for Christ, by W. James Westhafer 11
- The Peril of Conformity, by Eugene M. Austin 13
- When Sorrow Comes, by J. Clyde Wheeler 15

ARTICLES
- The Spiritual Roots of the Reformation, by Philip L. Wahlberg..... 2
- A Filing System, by Virgil A. Kraft 19

FEATURES

Enslin	22	Hymn for Today	16
Emurian	26	Pulpit Calendar	20
Seidenspinner	28	Pulpit Paragraphs	20
Books	29	Pulpit Post	18
Children's Sermon	18	Sermon Summaries ...	23

For the Record..... 31

The Pulpit is a service publication of the Christian Century Foundation. Signed contributions do not necessarily represent the views of The Pulpit. Contributions should be typewritten, double spaced and addressed to The Pulpit, 407 S. Dearborn St., Chicago 5. Include return postage. Price per copy, 30 cents. Subscription rate, U. S. A. and Canada, $3.00 a year; foreign, $3.35.

Standardized Parish Paper Service

DID you ever feel the thrill a pastor experiences when his church is moving ahead rapidly, money is pouring into the treasury, church packed at every meeting, and a nice crowd out at the mid-week service?

Do you know that if you are going to be a success as a church manager you must take advantage of modern church methods? Are you aware of the fact that nearly all progressive ministers publish parish papers?

A parish paper competes with the movies, the automobile, the Sunday newspaper, with golf, and beats them decisively. A parish paper fills empty pews and keeps them filled.

Instead of sitting still and waiting and hoping that enthusiasm will grip the hearts of the members, why not take the initiative, step out and resolve that your church must go forward?

The first step is to establish a parish paper, and if you want the biggest value for your money, use our service. We are the originators of the parish paper idea. We standardize—mass production makes it possible for us to give you a better parish paper at a lower price.

•

HUNDREDS of churches in every State in the Union and Canada now use our co-operative service, and all testify that a parish paper is the best means of building up a church and helping the pastor in every line of duty.

•

Send Coupon for Free Samples and Full Particulars

For samples, prices and full particulars regarding our service and the helpful sixteen-page illustrated Parish Manual containing detailed explanation of publishing procedure fill out and mail the coupon.

Do it NOW. No obligation of course.

USE THIS COUPON

Please send The Parish Paper Manual, sample parish papers, and full particulars regarding your Standardized Service.

Name.....

Street.....

City.....

T.P. State.....

The National Religious Press

523 Ottawa Ave.

GRAND RAPIDS, MICHIGAN